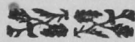


1967

YEAR BOOK



Evangelical Mennonite
Conference



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Evangelical Mennonite
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1967 Annual Conference

(Rosenort, Man.)

FIRST SESSION: Friday, June 30, 7:30 p.m.

1. Song Service Walter Dueck
Praise Him, Praise Him.
Glorious Things of Thee are Spoken.
Breathe on Me Breath of God.
2. Greetings P. L. Friesen
3. Opening John P. Loewen
4. Song, *My God and I* Pleasant Valley
5. Report on Eden Mental Health Centre Ben Kroeker
6. Report on M.C.C. (Manitoba) Ed. Loewen
7. Song, *The Love of God* Pansy Church
8. Offering for Extension Committee C. R. Plett
9. Message, THE NATURE OF THE KINGDOM OF GOD .. Archie Penner

SECOND SESSION, Saturday, July 1, 7:30 p.m.

1. Song Service Walter Dueck
Ye Servants of God
A Royal Banner Given For Display
Am I a Soldier of the Cross
2. Opening Carl Doerksen
3. Congregational song
4. Offering, for the S. B. I. Ben Friesen
6. Song, *Unto the Hills* Pleasant Valley
7. Announcements: John P. Loewen

8. Message: THE ETHICS OF THE KINGDOM Archie Penner
9. Benediction

THIRD SESSION: Sunday, July 2, 10:30 a.m.

Chairman, P. L. Friesen

- | | |
|---|------------------|
| Song Service | Norman Friesen |
| <i>O For a Thousand Tongues</i> | |
| <i>I will sing the Wondrous Story</i> | |
| <i>The Whole World Was Lost</i> | |
| 2. Opening | Nick Friesen |
| 3. Song, <i>There's a Land Beyond the River</i> | Rosenort |
| 4. Message | Frank P. Kroeker |
| 5. Offering | P. L. Friesen |
| 6. Message, THE NATURE OF THE KINGDOM OF THIS WORLD | Archie Penner |

FOURTH SESSION: Sunday, July 2, 2:30 p.m.

1. Song Service
 - O For a Thousand Tongues*
 - A Mighty Fortress*
 - Man Weiss Nicht Die Stund (German)*
2. Opening John R. Dueck
3. Report, Board of Education and Publication .. Harvey Kroeker
4. Conference Report Henry Kornelsen
6. Report; Music Committee John G. Reimer
- Song, *Surely Goodness and Mercy* Winnipeg
8. Offering, Missionary passages F. D. Reimer
9. Message, LIFE AND MESSAGE OF THE KINGDOM .. Archie Penner

FIFTH SESSION: Sunday, July 2, 7:00 p.m.

1. Opening Andrew Dueck
 2. Testimonies: (Missionaries) Doris Thiessen, Mexico; Betty Friesen, Mexico; Dora Friesen, Mexico; Mr. and Mrs. Frank Kroeker, Paraguay; Mr. and Mrs. Dan Koop, Japan. (Outgoing) Abe and Tina Plett, Mexico, (Outgoing).
 3. Song, *Oft Times the Day Grows Long* Ridgewood
 4. Report, Christian Service John Toews
 5. Report, Conference Council P. L. Friesen
 6. Offering, General Missions Milton Fast
 7. Song, *Who is on the Lord's Side* Blumenort
 8. Message, THE CONSUMMATION OF THE KINGDOM OF GOD
- | | |
|-----------------------------|------------------|
| | Archie Penner |
| 9. Conference closing | Henry P. Friesen |

HOST CHURCH GREETINGS

It gives me joy to extend a hearty welcome to each one who has come to this our 17th. Conference. It is also a great privilege for our congregation to be the host for such an occasion.

In behalf of our church I would like to greet you with one verse of Scripture. It is found in I Cor. 4:20, "For the Kingdom of God is not in word but in power."

It is our wish and hope that everyone will be endued with power from above during these conference days. May this be in such a measure that the world will say, "The Lord hath done great things for them." May the Lord bless every one.

P. L. Friesen

Report of EMC Council Meeting Held July 1 1:30

The meeting was started with singing of song "Sweetly Lord, Have we Heard Thee Calling." Rev. Arnold Fast Executive secretary of our Conference led the devotional period, He chose for his text Jeremiah 7:23-28; His theme was "Obedience which was in harmony with the theme we had last night by our dear Brother Archie Penner.

S.B. I. BOARD MEMBERS ELECTION

A motion came from the floor "that we have nominations from Council members in addition to those nominated, by the nominating committee. Motion was carried.

Nominees were: Dave Eidsø Pleasant Valley

Milton Fast, Kleefeld

Harry Friesen, Mennville

Henry Kornelsen, Ridgewood

Melvin Penner, Blumenort

F. D. Reimer, Prairie Rose

During the election the President of the School, Harvey Plett gave a detailed report of the School

The following were elected for a three year term.

Milton Fast, Henry Kornelsen, Harry Friesen, F. D. Reimer was elected as an interim member in place of Henry P. Friesen, who will be leaving for Mexico. Others in the board: Abe F. Penner, Abe R. Remer, P. B. Reimer, B. D. Reimer, Nick Friesen, H. P. Friesen.

Ben Friesen, Public relations member of the School reported concerning the future prospects of the School, which were good.

H. W. Kornelsen chairman of Board reported briefly on future plans for the school. He was not specific for time did not permit.

II M.C.C. MANITOBA ELECTION

P. W. Brandt was re-elected for a three year term. Other members: G. Fast to serve another two years; Ed Loewen another year.

III. M.C.C. CANADA ELECTION

Harvey Plett our only member in the committee was re-elected for one year. He reported of the committees activities and their future program.

IV EDEN MENTAL HEALTH CENTRE ELECTION

Nominees on the slate were: Ben L. Kroeker, Rosenort; Ben L. Giesbrecht, Prairie Rose; Henry Unger, Blumenort. Ben L. Kroeker was elected for a three year term. Others serving on the Committee are George Fast, Kleefeld; Ed Wiebe Treesbank. G. Fast reported that the Health Centre was in operation with 18 patients

now, with more to come. He said that it had already proved to be a blessing.

V. M. D. S. ELECTIONS

Nominees were Archie Plett, Pr. Rose; Levi Brandt, Rosenort. Archie Plett was elected for a three year term. Others serving on the Committee: Ed A. Toews, Ridgewood; Abe B. Eidse, Rosenort.

VI REVISION OF MISSIONS HANDBOOK

Brother Abe Unger chairman of the revisions Committee, said that only minor revisions were made because the handbook was leaning heavily on the constitution of the Conference.

.... Bro. D. K. Schellenberg also a member of the committee brought to our attention the different points that were changed. This took quite some time but it carried well.

VII FORMING OF COMMITTEE TO STUDY NEED AND POSSIBILITY TO REVISE THE CONFERENCE CONSTITUTION

After a lengthy discussion it was moved and seconded that such a committee be formed. This committee is to be elected at our next Ministerial to be held beginning of August. Carried.

VIII. ACCEPTANCE OF NEWLY ORGANIZED CHURCHES

East Paraguay — F. P. Kroeker with 17 members

Pansy — Leonard Barkman with 16 members

Arabella — Abe P. Unger with 6 members

Treesbank — C. P. Dueck with 34 members

IX NAMES OF DELEGATES TO M. W. CONFERENCE

A. P. Unger, A. D. Reimer, P.J. B. Reimer, H. P. Dyck, John R. Friesen.

X FRATERNAL GREETINGS

It was decided to send Fraternal Greetings to the following Conferences: E.MMC, M.B., General Conference. These will hold their conferences in the near future.

CLOSING

May the Lord give grace and wisdom to each of these committees and Boards and the committee that is to be elected for the revision of our Conference Constitution.

Manitoba MCC Report

To E. M. Conference, Rosenort, June

by Ed. Loewen

"The rich have no monopoly on neglecting the poor."

Speaker at M.C.C. Chicago.

Since the joining of hands in Manitoba of CMRC (to which we belonged) and Canada Relief and Immigration Council, (mostly M.B.) the work of M.C.C. (Manitoba) has grown considerably. The Committee work in harmony and unity by the grace of God and we thank the Lord for his guidance. Our conference has trusted Geo. S. Fast, Kleefeld; Pete W. Brandt, Rosenort; Ed. Loewen, Steinbach to represent it in M.C.C. (Canada).

The work "in the name of Christ" has been possible because many donated time talents, clothes and finances for relief at home and abroad, for this we wish to thank every one who had a part. Finance in Brief

	1965	1966	1967 (6mon.)
Cash for General Fund	52,518.92	53,619.31	30,724.93
<i>Designated</i>	34,759.59	77,126.15	48,549.77
Total	87,278.51	130,745.46	79,247.70
<i>Food for Vietnam</i>		35,208.81	
Food for India 1967, of designated		35,208.81	10,806.21
contributions by E.M.C.	1964 —	20,688.00	
	1965 —	11,814.66	
	1966 —	18,410.94	

Material Aid (M.C.C. Manitoba)

11 months 1966 76,861 lbs value \$89,129.00

6½ months to June 14, 1967 74,510 lbs value 83,258.00

Material aid shipments have increased though, for 11 months of 1966 total value put on material was \$89,129.00, whereas in 6½ months to June 14, 1967, using the same price structure, the value was \$83,258.00.

This increase in material aid handling has been looked after by the Material Aid Committee who have improved facilities, and do pre-cutting to assist the church sewing groups. Our office is also able to give quick and accurate assistance with the addition of more help such as office manager, Miss Sara Reimer, (daughter of the late Elder David P. Reimer of Bumenort), as a volunteer.

Of the Projects now being considered in addition to the continuing program I would like to mention five, for our consideration.

1. *Food for India*: the finance report shows a comparison of the food for Vietnam and food for India giving. This situation in India is not improving yet, (Now 2 years without proper crops). M.C.C. has 18 food kitchens in the famine area and are providing meals for 3,500 persons every day. The staff in India is all Can-

adian with Rev. Reimer of Prairie Rose as director — more food and help ought to be sent.

2. *Auction Sale*: An auction sale is planned for Steinbach in September. In addition to a variety of items we wish to donate for M.C.C. at this auction; the sales in Pennsylvania and Ontario have developed into a sale where thousands come to buy items that Mennonites are good at making. One of these is *blankets* or quilts. Every sewing group making only one good quilt (each doing their best) which buyers are willing to pay a good price for (from \$40.00 to \$210.00 each).

Another item is *home made pies*, (we have good cooks) In Ontario over 2,000 were sold before coffee break, the late comers not receiving any. Is this a challenge to some?

3. *School Kits*: The Congo alone asked for 20,000 and M.C.C. Manitoba undertook to supply this amount. The value, 25c each is a good project for individual Sunday School classes or Young Peoples groups, 8,630 kits have already been shipped this year.

4. To promote a *Peace Conference* in Manitoba the purpose being: "to clarify and strengthen the peace convictions and mission of the Manitoba Mennonites." As we were not sure just what emphasis this conference would have, the E.M.C. does not wish to take part.

5. A *half-way house* is being considered with a committee appointed to investigate. This would be a rehabilitation program for released criminals and others referred to by Ministers or Agencies for restoration to society in an atmosphere of love.

James 4:17 — "*Therefore, to him that knoweth to do good, and doeth it not, to him it is sin.*"

Ed. Loewen Representative

Annual Report of the Board of Education and Publication

by *Harvey Kroeker*

We are grateful for the work done by the editor of our conference publications. Brother A.R. Reimer editor of the *Familienfreund* continues to appeal to readers to contribute and share their blessings with others in written form. D. K. Schellenberg also appreciates participation in *The Messenger*.

Last year we have also published the following: an article by Archie Penner on Christian ethics inserted in the *Messenger*, 400 copies of the annual Yearbook, a Handbook for new church members, and a study on the Steinbach Bible Institute, based on 340 questionnaires sent out by board member Menno Kroeker from Rosentort.

A new enterprise has been undertaken in establishing a board office in Steinbach with D. K. Schellenberg in charge as the execu-

tive secretary of the board. We would recommend that you pay a friendly visit with him next time you are in town. The office is in the Evangel Book Shop (Basement).

Melvin Koop was appointed student chaplain for the year 1966-67. One meeting with students was held at the Aberdeen E.M. Church in Winnipeg. About 20 students attended. There were a few visitations and a mailing or two to the students. Brother Koop was unable to give more time but we were very happy for his services.

A Minister, Teacher, Deacon, Trustee Meeting was held again in August with good participation. Some of the problems regarding religion and the Manitoba School Act were undertaken and discussed.

The Board also participated in a meeting with the E.M.C. Ministerial Council and school trustees on the issue of Bill 16 and the Unitary School Division referendum.

Work has been done on the program of Sunday School teachers training which is to be ready in the fall of 1967.

A study has been started on the problems of the Sunday School curriculum. A survey is being planned to determine the nature of these problems.

We have also been approached in regards to an authorized, official and detailed history of the Mennonites in Canada. We are interested and in favour of such a work and hope that the conference will participate in it.

We the Board of Education and Publication, are the servants of the conference and especially of Jesus Christ and we would encourage you to pray for us, to support us, and to give us your ideas and criticisms so that we may be more effective in this service.

Christian Service Report Annual Conference 1967

Scripture Acts 9:36-39

by John Toews

This woman has a testimony of real Christian concern, not given by herself, but by those whom she served. This is a real example of Christian service. We note that she rendered service free of charge, that the service was voluntary, and that it was service rendered from compassion because we further note it met a special need: a physical need. I believe too it was inspired by the Spirit of God.

The term Christian service as thought of by the C.S. Committee may be very simply defined as "service to our fellow man in the Name of Christ." We think of it to as service rendered free of charge and voluntary linked with a positive witness to Christ. This work is not limited to a select few, but is open to everyone who

is inwardly inspired to perform some work of compassion for Christ's sake.

Service under the Christian Committee is limited, however, to some degree by definition, though certainly not in scope. For example there is the Voluntary Service situation where the worker receives \$15.00 per month, and there is the Paid Assignment situation where you earn a salary, but donate 5% of your earnings to the CS Committee. Finally, you may wish to apply for Pax or other MCC work through the CS Committee. Terms of service rendered are usually thought of as short terms but there is also work of longer duration.

Areas of service open to applicants are wide and varied. Work in conference institutions, mission fields, delinquency work schools, hospitals, rescue missions, and others are the main fields.

A brief review of the past year and the present situation appears in order here. The committee members are A.G. Penner, Blumenort; Stan Penner, Ridgewood (Secretary); Ed Wiebe Treesbank; D.K. Schellenberg, Steinbach (Chairman); J. Toews, MacGregor.

Since the last annual meeting three workers have been processed and sent out. At the moment only three workers are actively participating in Christian work under the CS Committee. These are: Sarah Martens, Teaching in Paraguay, (Vol. Service); Helen Kornelsen Teaching in British Honduras (Vol. Ser.); Betty Plett Earning Assignment Gouldtown, Sask.

One short term worker, Esther Loewen, served in Mexico for three months (Jan. — Mar.) this year.

The meetings held by Levi Reimer and Mary Brandt in March of this year were well received and the interest was heartening. There is an open door at Bad Gandersheim, Germany at this time.

Five applicants applied for foreign service.

These are:

Mr. and Mrs. Ben Thiessen, Pansy, Man.; Katherine Thiessen, Riverton; Mary Loewen, Morris, Esther Reimer, Fisher Branch.

You may say at this juncture that God hasn't opened any doors for you, but has He closed any? I am sure you will find as I have, that once you say to God, "I'm at your disposal," you will find more open doors than you can enter at one time. God will not reveal His will to any one who is not committed; He certainly will to anyone who is prepared to obey His commands. It may be that upon reconsideration of your allegiance to God that you will find that open door in Christian Service with the Christian Service Committee. Do consider this possibility.

The operation of the CS Committee and their workers are ever in need of your constant prayer support. You are the ones on whom we must count. We trust that we can.

Report of the Eden Mental Health Centre

Winkler, Man.

By Ben Kroeker

Motto: "Let us do good unto all men. . ." Gal. 6:10.

A period of about ten years elapsed from the time the first steps were taken towards building an institution for the mentally ill, and the building was completed. But we praise the Lord having guided it so wonderfully. The first visible efforts were, when our conference elected five brethren to study the possibility of building such an institution. They soon found our conference too small to undertake such a great project, therefore we went to see Bro. Pauls at Winkler who was the Bishop of the Bergthaler church at that time. Today all the Mennonite churches are participating, although some have no representatives on the board, and support it on voluntary bases financially. It is also worthy of praise the way these different churches could agree on one undertaking, and thereby show the world what unity can do.

Now the 58 bed unit and modern out patient section is completed. The first seven patients arrived on April 24—67 and today there are 15 patients. They come from Vineland Ont., Selkirk, Portage, and Brandon. The staff is quite pleased with the way the patients respond and settle down. Mr. Faulkner, the director of nurses, thought this was due to the staff being able to speak the German language. The key personnel on staff are: Mr. Arnold Schroeder, Swift Current, Sask., administrator; Mr. Tom Faulkner, director of Nursing Staff, and Mr. John Kroeker who is the director of Social Services.

Now something in regards to the medical staff. At present, Dr. Large, Dr. Guenther and Dr. Smith will be giving us medical coverage on Monday, Wednesday and Friday respectively. While they are here they attend to in-patients in the forenoon and see the outpatients in the afternoon from 1-3:30. The reason for not having a full time Psychiatrist is due to the fact that Manitoba does not have enough psychiatrists.

Concerning the spiritual aspect, they have their regular devotions in the evenings. They are at present looking for a minister who has a heart and understanding for these people, who would come and have devotions with staff and patients.

Lastly let us look at the financial figures. The estimated cost is \$715,700.00. This has been financed as follows:

Participating churches on a levy basis	\$163,636.00	Rec:157.635.00
Voluntary donations from individuals	\$18,033.00	\$6,000.00
Voluntary donations from organizations	13,446.00	
Sale of debentures	\$92,000.00	
Federal and Provincial grants	\$344,773.00	
	Total \$731,888.00	
Balance in operating capital		\$16,188.00

Messages

A NOTE: We regret that only three of the fine messages were available for printing. We hope to print at least one more at a later date, maybe in our Conference paper, *The Messenger*.

The Ethics of the Kingdom

INTRODUCTION

Much I will say tonight gives me great concern. I will unburden my heart. I want to read Matt. 6:9-15.

Mathew's Gospel is the Gospel of the Kingdom. This Gospel does not alone speak of the Kingdom. Rather, the Kingdom message begins with the first book of the Bible. It ends with the last. But Matthew says more about the Kingdom directly than any other book. This is why we call it the Kingdom Gospel.

We read: *"Pray then like this: Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, on earth — as it is in heaven. Give us this day our daily bread; And forgive us our debts, As we also have forgiven our debtors; And lead us not into temptation, but deliver us from evil. For if you forgive men their trespasses, Your heavenly Father also will forgive you."*

Since I have tried to tie these conference messages into a series, you will have to forgive me for reviewing a bit of what I have said last night.

THE KINGDOM AND CHRIST

Last night I tried to define the Kingdom of God. I tried to say I understand the Scriptures to teach that the terms, Kingdom of God and heaven, are identical in meaning. I also suggested that the kingdom is totally tied up with Jesus Christ. There is a sense in which the Kingdom and Jesus Christ are identical. This means

that where Jesus is there is the Kingdom. And where Jesus Christ is not there is no Kingdom of God.

This is exceedingly important. This means, further, that the King Himself creates the Kingdom and thus its nature and character. In fact, the Kingdom shares in the nature of its King.

So, if you want to know what the Kingdom is, know its King. Christ's whole character, His whole will, His sympathies, indeed all that Christ is gives character and meaning to the Kingdom.

THE INCLUSIVENESS OF THE KINGDOM

I also suggested that the Kingdom is all-inclusive. It has existed in eternity past. It will exist in eternity future. It is a present reality. The whole creation of God in its original state was in His Kingdom. This was true until sin entered. When rebellious angels and rebellious man decided to throw off the "yoke" of God, they thereby created a cancerous Kingdom. There is a sense in which this parasitic Kingdom still is in the over-arching Kingdom of God. Notice, I said a sense. It does not partake of its nature or character, but it is ultimately subject to the Kingdom of God.

This parasitic Kingdom I call an anti-kingdom. This means that it owes its existence to God's Kingdom, as well as its sustenance. However, it also means that it opposes it is a kingdom in opposition, a Kingdom in rebellion.

This review sets the framework in which we can discuss the subject for this evening: The Ethics of the Kingdom of God.

A DEFINITION

We must again consider a definition. We need only to define "Ethics." Perhaps the briefest definition which can be given is that ethics is the "science of moral behavior." It is that area of human life where we deal with the questions of right and wrong, the moral and the immoral, right or wrong actions. This is what in theology runs parallel to the problem of sin and righteousness.

The question, then, this evening is: What are the ethics of the Kingdom of God?

THE PRESENT WORLD SITUATION

In many respects, I am sure we are astonished at the present moral situation of society. I do not know of any period in history of the world or of the church which has taken on quite the character in terms of morals as today.

Jesus once talked about men's hearts failing them for fear. This perhaps was spoken of unbelievers. But there seems to be a trembling in our hearts, in spite of the fact that we know that the victory is ours in Christ. We know what the outcome will finally be. But we are exceedingly doubtful of some of the immediate outcomes in the hour in which we live.

PRESENT TRENDS

Thinking particularly of the problem of morals in our present era. I have before me an article written by Dr. Donald Miller, President of Pittsburgh Theological Seminary. In this article he deal with the question of law and the Gospel. As he does so, he could not help but look at our present ethical situation. He says some important things.

He says that a ten-minute look through a book on the ministry yields the following adjectives to describe the "ideal" modern minister: "Permissiveness, genial, non-judgmental, without censor tolerant, non-dogmatic." Dr. Miller goes on. "So far as I am aware," he says, "these terms are not developed either out of a Biblical or systematic theology but have come into the theological scene from other disciplines."

After these concepts have been theologically baptized, their recipients then seek to give them the sanction of Jesus. These terms show the permissiveness and morally undisciplined time in which we live. They show the looseness of our culture, yes, indeed. But remember, these terms now are supposed to characterize the minister of the congregation.

This looseness of our age is further understood and demonstrated by almost every periodical appearing on newsstands. Every kind of deviation, sexual, emotional, commercial is reported openly, and, often, it seems with certain amount of gusto and relish.

USE OF DRUGS

One of the astounding things of this moment is the multiplicity of psychedelic drugs. Within the last week alone, at least two hallucinating drugs, somewhat parallel to LSD, have hit our headlines.

One of these drugs is the smoking of the petals of a flower. The flower has been known for a long time. Only the smoking of the petals is new. When these are smoked, the smoker goes into a psychic realm of thought. His behavior is not his own. He comes under some kind of control.

A while ago it was glue-sniffing developing hallucinations.

These hallucinations of a number of these drugs are claimed by some users to create real religious experiences.

And now, the last drug, reported only last week — don't smile at the name — is called STP. This drug reacts similar to the nerve gas which modern armies have developed.

CONTEMPORARY MORALITY

The contemporary periodical or magazine is another manifestation of the looseness of our age. The restraints of reporters and journalists in terms of morality are a thing of the past. Their reports are shattering.

Only about a year ago a writer in Time Magazine described the moral situation of U.S. juvenile and youths. In conclusion, he

asked somewhat as follows: "Where do we go from here? We have seen everything. We have done everything. No more adventures are available." Someone else suggested that this was precisely the reason for our drug problem today. Everything is open; everything is permissible. There are no more areas yet needing discovery. We have done it all; we have said it all; we have bared it all. Consequently, all that is left is marijuana, opium, banana peel, LSD, STP, and those drugs yet to come.

On another occasion I said, rightly or wrongly, — you see, most of my prophetic utterances make me a false prophet — that perhaps the next and the ultimate obsession will be suicide as a sport or as a reaction or as a revolt against life itself. If the papers in the next few years will report "adventurous" suicide of the youth of America, either individually or en masse, need we be surprised? I trust my prophecy is wrong.

THE CHURCH AND ETHICS

If all we have said only described the "world," this would be one thing. But it seems that in many instances the professing church can hardly wait until it will be able to baptize some of these things into the church.

I am here speaking of some parts of the so-called new morality. Don't be shocked. Some men by their statements, men in the church, have baptized fornication itself into the church as a saving, redeeming practice. I can document this. I'm not beating thin air. It has been stated in some instances that by the act of fornication man was "redeemed" by Jesus Christ and then was added "Glory to God in the Highest."

These are not descriptions of situations in the underworld in New York or Chicago. These are items which make the front pages of our papers and are discussed by ministers of churches and justified by some of them.

KINGDOM ETHICS

In view of these gruesome facts, are we not living in demonic times? Indeed! The atmosphere changes totally as we turn to the wholesome ethics of the Kingdom.

Ethically we are faced with a radical question. But God has a radical answer. And this radical answer turns us all into radicals; true radicals. We stand in the heritage of the true rebel.

There are so many of the so-called rebels, from coast to coast, from university campus to university campus, that this becomes ordinary and cultural.

TRUE REBELS

But the true rebel, the rebel which is not understood, is the young man and the young woman who takes the Scriptures seriously. Let's recognize that if you will take the Scriptures and the ethics of the Kingdom seriously, you won't fit into the cultural pattern and the world in which we live. It takes a real "he-man" to stand today. The Kingdom of God has no place for "children,"

for "sissies." It takes all the guts you have to stand for Jesus Christ.

GOD'S WILL AND ETHICS

Perhaps, you as young people are asking tonight: "What are the principles of ethics of the Kingdom?" The ethics of the Kingdom can be boiled down to one principle. It is the will of God. That's all it is.

But you ask: "How is the Will of God expressed?" It is expressed in a number of ways. The medium through which it is expressed is the Word of God.

This is not new. We have preached this all the time. But we want to take a closer look.

ETHICS AND LAW

I affirm tonight again that one expression of God's will is the Law of God. The age in which we live despises law. Many say, "I'm willing to hear the Gospel. I'm willing to listen to the Gospel, this sounds good. But don't ever speak to me in terms of law. This just does not fit the situation." Not so the Scriptures. Neither the modern, unbiblical idea of permissiveness, nor unbiblical tolerance can be square with God's will. Nor does the practice of legalism.

But if law is despised and grace sounds good, perhaps there is some misunderstanding. Here we must ask: "What is the Law of God?"

If we think deeply enough we will have to come to the conclusion that the Law of God of both the Old and the New Testament is nothing else but the revelation of God's will. That's what it is. Notice the inclusion of both Testaments in this statement. Not only the Old Testament but also the New is full of statements of "law." Or, don't you believe me!

Turn with me, for brief proof, to Romans Twelve. Here we find one imperative after another, one command after another. The chapter is filled with them. "I appeal to you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, and acceptable unto God which is your spiritual worship. Do not conform to this world, but be ye transformed"—Immediately two commandments. Now verse nine: "Let love be genuine"—the command to love. Verse fourteen: "Bless those who persecute you..." Are we still insisting that the Old Testament is law and the New Testament, by contrast, grace? You will have a difficult time proving this to me.

LAW AND GRACE

You ask, then, "How are law and grace related?" Young people, the law of God is nothing else but the expression of God's will in imperative form. This expression of His will is the expression of His character and His nature. That is, God expresses His whole being in the Word of God. It makes no difference whether this expression is simple description or statement of law. For both say the same thing.

If this is the case, then law is redemptive, then law is a part

of God's redeeming grace. Law itself becomes the gift of God's grace.

Do you know what we all ought to do? We ought — especially those who don't like law and say it does not belong to the Gospel and they don't want it preached on Sunday morning and in evangelistic services — we ought to get down on our knees and do two things.

NEW ATTITUDE TO LAW

First, we ought to repent of our concept of law, because it doesn't come out of Scripture. Second, we ought to thank God that He has been so exceedingly gracious to us and has given us the law from which we can understand His character, His love, His grace, His will.

NEGATIVE LAW

Often there is another misunderstanding about law. Even if, what I have said is accepted, there are still those who will say, "There is something I'll not stomach. I will not accept the preacher getting up and using a dozen negatives or don'ts in his message. Whatever you do" they say, "give us positives, not negatives." It seems to me that only the person who has not thought these matters through will make a statement like this. I thank God tonight that many of God's laws are given to us in negatives. Young people, you ought to thank God for negative law.

Let me show you what I mean. Negative law, as it expresses the will of God, can be called the law of freedom. If I had come with my car to Morris tonight and the positive statement of Manitoba speed laws were fifty miles (or any other number) per hour, it would have been impossible for me to make the trip. You see, I would have been unable to start, because I have to start from zero. However, since the law is stated negatively, I have all the freedom to drive any demanded speed up to fifty miles an hour. You see, the negative law is the law of freedom.

In an important way, then, negative law also expresses the will of God.

LAW AND THE KINGDOM

In the sense we have defined and described the law of God, we can speak of the Sermon on the Mount as the laws of the Kingdom of God. It is most interesting to note that in Sermon we have what is known as the *Lord's Prayer*.

THE LORD'S PRAYER AS ETHICAL PRINCIPLES

As the Sermon is packed with ethical principles, so, as expected, this prayer too is ethical through and through. In fact, it contains all basic ethical principles. There is a reason for this. After all when the Christian, or the New Testament, deals with prayer, it must deal with the deepest elements of a Christian's relationship with both God and man.

SUBMISSION

Look with me a bit more closely at the prayer. It is really a kingdom prayer. As the Lord now teaches us to pray, He says, "Our Father, Who art in Heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done. . ." All ethics, the ethics of the Kingdom, begin here. The central idea is submission. And that's where ethics start. Ethics begin at the point of our relations to God and our relations to God begin at the point of submission. Take submission out and the Kingdom has nothing to do with us.

You will remember that I said yesterday that the Kingdom of God is the expression of God's sovereignty. It is the expression of the rule of Jesus Christ. It is the expression of God's will. It is the sum-total of God's demands. It is the sum-total of his redemption and blessing.

Now the question is, "What must happen in order that you will be a subject of this Kingdom so that its principles, its laws, its blessings will apply?"

If we take the human political situation as a figure of Christ's

OBEDIENCE AND SUBMISSION

Kingdom, we can say that he who does not obey the King is really not subject of the king. He who is not subject, he is not in submission, therefore he becomes a rebel. Submission, is, then, the basis on which a person belongs to the Kingdom.

The subject is one who says, "I give up myself; I give up my theories; I give up my own principles; I give up my own concepts of law and I, by determined decision, become subject to the divine law of God as it is expressed in the Kingdom of God."

THE GENESIS RECORD

Perhaps, it will help us to look at the first chapters of the Book of Genesis. The record is that by selfish self-determination man said "no" to the yoke of God. I'm using the word "yoke" advisably. By this act of decision, man moved out of the Kingdom of God. Thereby he set up an anti-kingdom, a kingdom of rebellion.

We cannot define or explain the Kingdom of God as it stands in opposition to the kingdom of evil without recognizing the basic fact that disobedience, the opposite to submission, was the factor which caused the kingdom of evil to come into existence in the world.

Therefore it is by virtue of the fact that man disobeyed God's law, His will; that he rebelled against God; that he said "NO" when God said "YES", that he is out of the kingdom. But, as I said yesterday, the Kingdom of God is the great expression of God's redemption. It is God moving toward us to redeem us. Therefore, salvation can be described as God receiving the rebellious man or woman back into the Kingdom.

But, how does this happen? To answer this question, we must ask another. This question is: "How did man leave the Kingdom in the first place?" He left by disobedience and rebellion against

God. And, for the time being, we can add, by unbelief or distrust. However, "disobedience" is more accurate at the moment because of what we understand by the term.

It is here that I want to make an important statement. The age in which we live cannot understand the idea of true faith because he thinks too shallowly. Even the Church is influenced much by this shallow thinking. We say a person is saved by faith through grace. Statement after statement and appeal after appeal in the New Testament is made which asks for responsive faith.

MARTIN LUTHER AND FAITH

Recently I read what a Roman Catholic theologian had to say about Martin Luther. He said that he agreed with Martin Luther when he pronounced the doctrine of *solo fide* (by faith alone), but he could not go along with the interpretation of this as *nuda fide* (nude or stripped faith).

After thinking it through, I said the Roman Catholic theologian is right. I'll tell you why.

If man who was the object and recipient of God's grace, being the object of God's redeeming love, leaves the Kingdom — and he did — he does so by the decision of obedience. See Genesis three. He leaves because he does not square himself with God, His will and His law. Then if man wants to come back to this kingdom, what would you expect?

In the nature of the case you will expect that to return to the divine Kingdom he will be obliged to retrace the very steps by which he left.

THE GOSPEL AND OBEDIENCE

This is precisely what the whole Gospel is all about. If man left the Kingdom by disobedience then he must return by obedience. If he left as a disloyal citizen, he must now reaffirm his loyalty. If man left the kingdom by abusing the law and hating it as well as breaking it, he can only now return by the opposite route. If he has left by rebellion, he can come back only by utter submission.

OBEDIENCE EQUALS FAITH

But all these terms, the Bible teaches clearly, are summed up in the great Biblical word "faith." Faith equals obedience and obedience equals faith.

Do I hear someone say, "Brother Penner, we want you to document this." "Indeed," you ask, "is this Scriptural?"

We must consult the Word. The Bible uses the words "obedience" and "faith" as synonyms. I want to turn to two passages to get our bearings.

From John's Gospel, chapter three — the great salvation chapter — let me read verse thirty-four. I am using the RSV. "For he whom God hath sent utters the words of God, for it is not by measure that he gives the Spirit; the Father loves the Son, and

has given all things into his hand." Now, verse thirty-six: He who believes in the Son," notice 'believes', "has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests on him." Clearly, Jesus uses words as having identical meaning. Therefore to believe means to obey and to obey means to believe.

What does this mean in terms of our evangelistic appeal? It means that I have as much right and obligation to call a sinner a man disobedient to God, to repentance and decision for Christ by asking him to obey as asking him to believe. To call to obey might even be superior because our culture has de-natured and corrupted the words "to believe." To decide to obey or to believe is the call to discipleship. At the moment this decision is made a person becomes a *disciple of Jesus Christ*.

FAITH AND DISCIPLESHIP

If I am correct, a disciple is not something which I become, let's say, ten years after the moment of the new birth. If a person claims to be a child of God and says he is not a disciple he is either untruthful about his claim that he trusts Christ or he is untruthful about his discipleship. There is a third possibility, that he has an unbiblical concept of the matter.

This is so because the determining decision is the sinner's affirming answer the question: "Am I going to obey Jesus Christ or am I going to remain a rebel against Jesus Christ."

Turn with me to another Scripture. I read II Thessalonians, verse eight "...inflicting vengeance upon those who do not obey the Gospel of our Lord Jesus." Why did Paul not say, "...believe not the Gospel?" He could have. However, by the fact he used the word "obey" he made forever these two words equivalent to each other in terms of the only correct response to the Gospel.

A SUMMARY STATEMENT

We must draw an important conclusion. Notice, man's path away from God was in essence disobedience. Man's way back to God — of course only through Christ and His cross — is obedience. This is the appeal of the Gospel.

ETHICS AND REPENTANCE

Immediately another most central term of God's appeal to the rebel makes sense. This is repentance. If the path into sin and away from God whether the first man and woman or the modern unbeliever is disobedience, and the way back to God is always obedience then the point of turning from the former to the latter is a right-about face decision. No word better describes this reversal of the will and life of man than "repentance." This repentance, then, is the turning back into the route into the Kingdom.

Here is the beginning of all ethics. In this master decision of submission, repentance, and obedience is included basically every aspect of the ethics of the Kingdom.

The problem of morality and immorality, the decision of sin

and righteousness, right and wrong rests precisely at this point. If we don't start with obedience or faith, all the rest which we may say about the ethics of the Kingdom vanishes into meaninglessness.

Once, therefore, we have this starting point — submission to the will of God — we have three other dimensions of ethics which follow naturally. These encompass the whole Christian life.

THE SECOND PRINCIPLE — NECESSITY

Notice as we read: "Thy Kingdom come, Thy will be done, On earth as it is in heaven." Notice the perfection element here. The prayer breathes the air of perfection. The ethics of the Kingdom are not conditioned like natural man conditions his, but the will of God which is perfectly realized in heaven is the will of God which the child of God desires to be realized on earth. This squares well chapter five, verse forty-eight. "*You therefore must be perfect, as your heavenly Father is perfect.*"

Now comes the second principle. "Give us this day our daily bread." This suggests the divine principle of ethics as it relates to material things, the things of this world. This includes everything we touch and handle.

Here again the Christian in our present culture has a great problem. You see, everything that we handle, whether our bodies or money, indeed, every physical thing which comes under our control becomes an ethical question for us.

It follows from this that whether these are used according to divine principles or are abused contrary to these principles determines whether they belong to the Kingdom or not.

In what way does the Lord's prayer differentiate between abuse of things and their proper use? The statement I have emphasized shows that the true ethical use has to do with necessities. To ask only for bread is a symbolic statement which says in effect, "We ask only for that which we need."

It is surely an axiom of good economic stewardship, for instance, to purchase only what we need. To continually spend for that which is not needed becomes folly. Those things then are needed for livelihood as best befitting the Kingdom of God is the principle which governs the citizen of this Kingdom. And what becomes redemptive in every sense of the word.

A DIFFICULT PROBLEM

I am fully aware that after we have said this the most difficult problem still remains. For the moment I begin to spell out specifics in our culture I am faced with decisions, which are often agonizing, to say the least. But these difficulties do not invalidate the principle which lies behind it.

I think we must be aware that we are living in a topsy-turvy world, ethically speaking. God asks us to use things and to love people. We have reversed this and we love things and use people. To do this is both to abuse things and abuse people.

This, as has been pointed out, is a violation of the ethics of the Kingdom.

The temptation to go beyond necessity is always with us. Man does not need honor or position but needs respect and love. And so even a minister of the Word violates the principle when he uses his gifts from God to bring him status. He breaks this ethical principle when he uses people as stepping stones to advance himself to a place of honor. Woe to that minister who uses his office for self-satisfaction or self seeking. This man prostitutes the ethic of necessity.

THE THIRD PRINCIPLE — FORGIVENESS

Perhaps the third basic ethical principle is even more difficult. "And forgive us our debts as we also have forgiven our debtors." This is the great spiritual principle of ethics, in terms of our relationship to God and our fellow men.

May I suggest that in this statement we have the whole doctrine of nonresistance in a nutshell. All its basic dimensions are wrapped up in it. Everybody who is going to take the principle of ethics which must be deducted from this classical statement seriously will be a nonresistant Christian. That person could not be anything else.

But notice back of this statement stands the forgiveness of God. Therefore if what I said is correct, then God is nonresistant. And Jesus is nonresistant because God is. He is nonresistant because Jesus is and all this asks me to be nonresistant.

SOME ILLUSTRATIONS

But you ask, "How does this really teach nonresistance?" Listen, can God who has forgiven me demand payment for that which He has forgiven? You react strongly with a resound NO. This is correct. Or I ask again: Can a banker who has marked 'paid' over the note which you owed turn around and legally collect the amount of the note? No, not for a moment. Tell me again, can a law which has been violated be used to punish the violator of that law when the highest legal authority has pardoned the culprit. No, a thousand times No!!

If on any of these mentioned counts the answer would have been "yes," it could only be said that forgiveness was non-existent.

A PRACTICAL APPLICATION

Let me make one practical application. When someone in the church has violated his covenant with God and the church, be he young or old, and God has forgiven, the only thing the church can do is to forgive. When once forgiveness has taken place nothing more can or must be asked.

I'm reminded of a statement I recently heard. It was something like this: When God has forgiven us and buried our sin where the sea is the deepest He immediately sets up a sign which reads "No Fishing."

This is what I mean. When you and I forgive our enemies we can under no circumstance retaliate in any sense. The Christian who forgives is nonresistant and the Christian who does not forgive is logically neither nonresistant nor a Christian.

THE FOURTH PRINCIPLE — HOLINESS

Here is the final principle. "And lead us not into temptation." We remember the *first principle* had to do with our relationship to God. *It was submission.* The *second* had to do with our relationship to things. *This was necessity.* The *previous* one was our relationship to others. *It demanded forgiveness.* The final one is our relationship to our selves. *It spells out holiness.*

The great consuming desire of the heart dedicated to God is holiness. What does holiness mean in relationship to the Kingdom of God? It means nothing else than the desire and aspiration and longing to be like God Himself as revealed in Jesus. Holiness, then, is not something negative. It is most concretely positive. It is basically positive. To be like Jesus is the most positive thing in the world.

TRUE HOLINESS

But, who is holy? That young person or any person who permits the love of Jesus Christ to take him captive. That person is holy who cannot do else but love like Jesus himself loves. That's holiness. The person who has the compassion of Christ, he is holy. That man or woman is holy who is taken captive by Jesus Christ and relates himself to others in that positive relationship which is in harmony with the character, purpose and personality of Jesus Christ.

Of course, negatives will be implied. Every positive of logical necessity is guarded by its opposing negative.

The holiness of the Kingdom of God which is the fulfilment of its ethical principle is nothing else than the realization of the will of God in my life. It is the positive fulfilment of the requirements of the law of God, being performed through the grace of God and by his power alone.

All this is what I understand the ethics of the Kingdom of God to be.

CONCLUSION

In conclusion, then, let me sum up by saying that every basic ethical principle can be deduced from this great prayer.

Second, I want to re-emphasize that the beginning point of the realization of the ethical dimension of the Kingdom is submission. The first demand that man wrestles with is this. This is why I want to conclude with a little poem. Really it's not good poetry. But it makes good spiritual sense.

During the Second World War a G.I. was killed and on his body later was found this poem. Perhaps some of you have heard before. This is what the soldier had written:

Look God, I've never spoken to you,
 But now I want to say, "How do you do?"
 You see, God, they told me you didn't exist
 And like a fool I believed all this
 Last night from a shell hole I saw your sky.
 I figured right then they told me a lie.
 If I'd taken time to see the things you made
 I'd have known they weren't calling a spade a spade
 Look, God, this will be a terrible fight
 Who knows, I may come to your house tonight.
 Though I wasn't friendly to you before
 I wonder, God, will you open the door?
 Look, I'm crying, me shedding tears,
 I wish I had known you these many years.
 Well, I've got to go now, God, goodbye.
 Strange, since I've met you I'm not afraid to die.

Life and Message of the Kingdom of God

INTRODUCTION

This afternoon, turn with me to the eighth chapter of the great Book of Romans. I want to read, beginning with verse twenty-six to thirty.

.....*"Likewise the Spirit helps us in our weakness; for we know not how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is in the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God."*

I THESSALONIANS 5:17

There is another verse of Scripture which, perhaps, helps to explain this passage, and perhaps this one will explain the one in Romans eight. It is the short statement Paul made: "Pray without ceasing."

I do not think that this short, exceedingly important verse can be understood on a human basis alone. It must be explained in terms of the indwelling Holy Spirit.

ROMANS 8:28ff

In Romans, Paul goes on. Verse 28ff We know that in everything God works for good with those who love him, who are called according to His purpose. For those whom He foreknew, He also predestined to be conformed to the image of his son, in order that he might be the firstborn among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified."

Underline, please, just one brief statement in this passage. It is in verse twenty-nine. Here the results of the product and the pur-

pose of redemption is clearly stated. Also let me say that it is an inclusive statement. It comes as a result of our personal redemption or salvation in Jesus Christ. Underline, then, these words: "... conformed to the image of His Son."

COLOSSIANS 3:10

A parallel statement, again of great significance, is found in Colossians, chapter three, verse ten. "... and have put on the new nature which is being renewed in knowledge after the image of its creator."

TWO OTHER PASSAGES

Two more passages must have our attention. Mark one, verse fourteen, tells us that the content and the expression of the Gospel is the Kingdom of God I read: "... Jesus came into Galilee, preaching the Gospel of God and saying, '... the kingdom of God is at hand; repent, and believe the gospel.'"

Also, read with me Luke six, verse forty-five. I am pointing out only the special emphasis which I desire to use in this message. "The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks." This word speaks about the most basic part of man. Indeed, the fountain of man's life.

BEING, DEEDS, AND WORDS

Then Jesus continues: "Why do you call me 'Lord, Lord,' and not do what I tell you?" Doing, being and speaking are clearly linked by Jesus. That is, what we *are*, what we *do*, and what we *speak*, makes the whole man. Therefore, in accord with Jesus' word, the Christian is the one whose *being* is regenerated and changed into harmonious relationship to God. He is one whose actions are those that perform the will of God and his words are those which accord with God's truth.

It is these most important facts which we must remember as we think seriously about our topic: The Life and Message of the Kingdom of God.

THE KINGDOM AND THE WILL OF GOD

If the Kingdom of God is the expression of God's will and rule as well as the expression of his love and compassion on earth, as I have tried to show, then it immediately becomes clear that where the anti-Kingdom rears its head there the colossal war of the ages will take place. The conflict is the confrontation between the revolting Kingdom and the heavenly Kingdom.

THE SPIRITUAL CONFLICT

God has a stake in this spiritual war. The stake is finally the question of whether He will remain sovereign and King. Therefore it is finally a matter of His honor, His integrity and His power. Also, our fortune is totally wrapped up in God's fortune in this conflict to the death. Our all is at stake in the battle.

In other words, the Kingdom of God reaches out and battles all evil and the opposing kingdom in order that it may redeem. This means that the Kingdom of God is the kingdom of redemption. It is Christ's instrument with which He redeems.

A DEFINITION

We must now define "redemption" and how it relates to the Kingdom. In order to do so, we must understand what the character of the Kingdom is and what it accomplishes, or what God intends it should accomplish. This will include the functions of the Kingdom.

To begin the definition, I shall, use a contrast. This contrast is the opposing Kingdom, the anti-kingdom. The nature, purpose and self-chosen function of this demonic kingdom is to destroy all that belongs to God and what God stands for. This means that it will try to nullify and ruin all of God's desires. This includes the destruction of His will and purpose.

THE OPPOSING KINGDOM

As the Kingdom of God is the expression of God's harmony and accomplishment of reconciliation, the bringing together of man with God and man with man, the anti-kingdom is one of disharmony. It thrives on disunity and strife.

Again, as the Kingdom of Christ is movement toward God, the other Kingdom is movement away from God. The one is the Kingdom of peace, the other is the kingdom of strife. While one generates hate.

Everything which is concrete, positive, beneficial and constructive in one is opposed by the other in destruction, disintegration, ill and evil.

It is true that there can still be seen some things in the opposing Kingdom which look constructive and positive. However, this must not lead us astray. These simply exist because God has not permitted Satan to accomplish everything he has set out to do. Further, Satan with his kingdom exists as a parasite on God's kingdom. It owes its existence to God, but ultimately destroys all it receives, including itself.

REDEMPTION AND THE KINGDOM OF CHRIST

We can now say that this cosmic warfare and this opposition to the anti-kingdom is, from the standpoint of Christ's Kingdom, the bringing of divine redemption. Christ's Kingdom is the Kingdom of redemption. This is so because God is always in the redeeming business.

SALVATION IN A DEEPER SENSE

But now we speak of being saved, I am concerned about a deeper understanding of salvation. What is the real meaning of being saved and how does this relate to the Kingdom of God?

Some people think of their salvation as a sort of insurance policy. "Let's make sure of heaven," they say. "Let's make sure to

escape hell."

If we have not seen redemption on a deeper level than this, we have not really graduated from theological kindergarten. This does not mean that kindergarten truth is not real truth. But it is sad if our understanding remains on this level. If we say, that when God redeems us, we may go on our own merry way with ne'er a concern," we indeed lack a deep dimension of Christ's life.

It is important to retain God's joy.

SALVATION AS JUSTIFICATION

If, again, you say, that to be redeemed means to be justified by faith, I heartily agree that you have touched a central nerve of the whole idea of redemption. Indeed, I would not want to part with the fact and consciousness of justification for anything. However, at times it seems to me that these great and most spiritually meaningful words become so familiar that they are merely mouthed cliches.

It is perhaps true that the problem of cliché's is with us ever. But when this happens with the words for the great varieties of the faith, it seems to me that what we must do is to redeem them.

But, once more, even to think only of this mighty truth — justification by faith — and then to say we are saved, is only a part of God's whole redemption. You will notice that this truth describes what God *has already done* to us and thus the Christian can speak of it as a completed fact.

But do we realize that there are perhaps as many statements in the New Testament which speak of the child of God as being in the process of salvation throughout life? Then, there are also those passages which speak of the true Christian as yet looking forward to a future salvation. In this sense, eternal life is yet in the future.

SALVATION IN THREE ASPECTS

And, so, if I am asked the question: "Are you saved?" I am obliged to answer in three ways. (1) Yes, I am saved. (2) No, rather, I am now being saved. (3) No, I shall be saved.

Is it then wrong to answer in any one of these ways? No, depending on what you mean with question, all three are correct answers. And only all three of these together spell out the fuller concept of personal salvation. In fact, we are wrong when we emphasize one to the exclusion of the others, because the total meaning is finally the significant thing.

SALVATION AS CONFORMITY TO JESUS CHRIST

It is here that I want to draw our attention to Romans, chapter eight. Paul digs deeply into the real meaning of salvation and he says, verse twenty-nine: "*... to be conformed to the image of his Son.*"

This is salvation in a nutshell.

A SUMMARY STATEMENT

If this is a definitive definition of salvation, then you will readily

see that our statement about the three phases of salvation is correct. You see, to be justified, means that God has accepted us as if we stand fully in the image of Jesus. To be converted and regenerated, on the other hand, means that we have a changed inner life. And when the Holy Spirit works these in us, there is a deep sense in which we are changed into the image of Christ. These are all in the past tense for the Christian.

But, is there anyone who would stick out his chest in pride and say, "I am a full paragon of Jesus Christ?" If you can do this, then I'd say that all three stages of salvation have been completed in you. But nobody will be as foolish as this.

THE KINGDOM AND CONFORMITY

How does the kingdom figure in? The answer is that the total and dynamic impact of God through Jesus Christ in redemption is to take the wayward and the destroyed, the ruined by sin and despair, the conflicting and warring, and reconstitute them until they are integrated as Jesus is. This can only happen when they are in an obedient relationship to the Kingdom of Jesus Christ. You see, the citizens of the kingdom partake of the nature of the Kingdom and therefore of its king. That is what redemption is.

APPLICATION

Forgive me for making the application. Until there will be no conflict between what my mouth speaks and the deeds or acts I do and what I am in the ultimate depths of my personality, i.e., in all the depths of my being, this transformation is not complete. And until we stand in full harmony with one another, this conformation is not complete.

May I again challenge you. Unless you can say, honestly, that you are exactly what you say and you do what you are and say, you cannot boast completed salvation.

THE UNREALIZED

The curse of our situation, even including us who can humbly say we are in Christ, is that we are disintegrated personalities and redemption has not yet totally reached the core of our being.

Oh yes, I agree with you that there is a sense in which God has moved in with his redemptive power and his regenerating dynamic. It is true that Christ has already begun the great integrating work in us. Forbid that they should ever be minimized. And so we affirm that we are already being shaped in character and inner being to conform to the image of Jesus Christ.

INTEGRATION

However, in spite of these marvelous facts, we are still disintegrated people. There is lack of integration in our personalities. There is disintegration in social relationship. Must we even say there is disintegration in spiritual relationships?

This is the fact which underlies our problems. This was the problem with the Arabs and Jews only a month ago and still

persists. This is the problem in Viet Nam, the U.N. This is the problem in every minister's conference, every conference of any kind.

And so, here we are, poor people. We are out of harmony with God. And we are out of true harmony with the created universe.

THE CREATED WORLD AND INTEGRATION

It is this latter fact which might account for the conflict we have with our physical environment, at least in part. Where do sickness, illness and similar problems originate? There is strong evidence that they are the product of our lack of harmony with the universe as God intended it, in turn, the lack of harmony of it with God's intended will.

ANOTHER SUMMARY

Let's not belabor the point. I am sure that we realize what the thrust is. The Kingdom of God, as we have defined it, is the redemptive thrust of God. As it moves in, in redemptive power and healing, the kingdom will not only integrate man psychologically, until every disparity between soul and spirit, spirit and body is removed. But it will bring harmony even to the extent that man will learn war no more." This must come as man is brought into full harmony and reconciliation with himself and others. Thus every social problem will be solved.

This kingdom redemption is what Paul calls the "restitution of all things." It must include the unity and harmony of man with the physical world in which he lives. Whether we can talk about the physical world at this juncture, you realize, depends on your view of prophetic truth.

Notice, then, how redemption is the unifying process and work of God. The foundation or base of this salvation or restitution is God's love for man, bringing all things out of harmony with him back into union with him.

This is God's doing and it is wondrous and marvelous to see.

APPLICATION TO OUR PRESENT LIFE IN THE KINGDOM

The Kingdom, as and to the degree it is realized here on earth at this moment of history, is already at work in restitution, reconstruction, healing, integration and the bringing of harmony. Thus the message and life of the Kingdom is brought into union. The Kingdom is only realized for us where our being, our actions and our words are unified and identified.

JESUS SPEAKS

We must now turn to some important words of Jesus. In Luke, chapter six, He uses three terms as He describes the true Christian. He talks about our words or speech in verse forty-six: "Why do you call me 'Lord, Lord,' and do not what I tell you?" The question shows that Jesus demands identity of words and deeds. To call Jesus Lord and not do what He commands is not truth.

Again notice verse forty-five. "*The good man out of the good treasure of his heart produces good, and the evil...evil; for out of the abundance of the heart his mouth speaks.*"

Here Jesus links actions to a man's inner being. So we must say man's being plus his actions plus His words are his total life. And for the Christian these are all the Lordship of Jesus Christ.

JESUS IS TRUTH

What Jesus here demands of us is only what He already is in Himself. Notice carefully John 14:6: "*...I am the Way, the truth and the Life.*"

Why did Jesus not say, "I show the way," or "create the way," or "speak the truth" or "give the life?" He doesn't do it. Is it not strange that Jesus said, "*I am the way, I am the truth.*"? He did not say, "I am speaking the truth." Not even did He say, "I am doing the truth." Both these would have been totally true. No, He reaches still more deeply into His being. Then He declares that truth characterizes His whole being and personality. He could only say this because all three levels of life — words, deeds, and being — were totally unified and integrated in Him. They were so unified that nothing could tear them apart. And, to add another necessary dimension, Jesus acted and spoke and lived in full harmony with everything as it finds its reality in God's will and person.

AN IMPORTANT APPLICATION

When, now, we are told (1) that what God does for us, in us, and to us is to conform us to image of His Son, and (2) that the command to us is that we be conformed to the image of Jesus Christ, the whole matter of life and message in the Kingdom are brought to a most significant pitch.

This means that the Holy Spirit works to accomplish this union and unity in us. But what does all this mean to us in terms of our Christian life here and now in the Kingdom?

GOD READS OUR MESSAGE

First, let me use an application which each one of us can then relate to other areas of our life. I am sure we are clear that the deepest level of life is that of being, i.e. What we are in the depth of our being and the core of our personality. Now, if God takes His reading of us and our spiritual temperature not off our lips but off our inner soul, then it must mean that whatever message we are giving God is not what we are saying or what we are doing *but what we are.*

THE CHRISTIAN AT PRAYER

This is a soul-shaking truth. It is awesome and marvelous. It means that, in the final analysis, when you and I pray, it is not the word which rolls off our tongues, and is verbalized on lips, is itself meaningless. It gets more depth when these words earnestly express truth in accord with your deeds. But even this is not the actual prayer which breaks through to God.

PRAYER AND MISSIONS

May I become more specific? Go into your prayer closet tonight. Kneel down on the rug or the hard floor. As you pray, ask God to fulfill His desire to call from our immediate conference or our immediate family circle those who should follow Jesus Christ in the specific calling in missionary work.

If what we have said is true then we must say this: Unless your actions and deeds are already totally aligned with Jesus' will to reach the lost, and unless your very being at its deepest level is missionary, you might as well get up from your knees. God reads your heart and not your lips. Go to your job and do something else. Because even the thin paper on the ceiling of your room will not permit your words to pass.

Even if you have actions which are in harmony with God's concept of missions acquired from the Scriptures, yet if your heart is not a converted missionary heart don't pray, unless you are to pray that God is going to convert you to missions.

Only that prayer reaches God which is the heart cry of the soul, the cry, in this case, of missions as it agonizes in you, when you can't wait until God speaks mightily in the voice of His Gospel.

Once you become the missionary, which God intended every Christian to be, then your prayers will move the King on His throne and He in turn will move the universe. But there is another facet which must not escape our attention. It is this. If you form beautiful words and these flow flawless off your lips in petitioning the King to bring other citizens into His Kingdom, yet your inner being and the heart are wrapped in materialism, selfish ambition, and the desire for earthly gain, then your prayer is vain. What God is going to read, regardless of your words, will be "let them be lost, call my friends home, I don't care what happens to my fellow men in your kingdom."

It seems to me that this truth should change our whole life, including how we pray.

PRAYER AND LOVE

Permit me to make one more application. You will, no doubt, clearly see that what we have been saying makes every man a man of prayer. The question only remains is the prayer for or against God, His reality, and His will. When Paul now commands to "pray without ceasing," He commands that the Christian will pray according to God's will. This is the only Biblical prayer. And Paul's command makes sense. Let us apply it.

Again, you go into the closet to pray. You know you ought to pray for your brother. However, there is rankle in your heart. You are angry with him. You know you ought to forgive him but you can't quite do so. Is this not really hating your brother?

This is what lies in the inner chambers of your life, in the real self. Now, what is going to happen. No doubt, if you speak to

your heavenly Father at all about your brother, it will be in words, or verbalizations, which do not betray the real inner self.

But do you know what real prayer in this circumstance will be?

What God will hear is not going to be "God bless Brother So and So. Lord, take good care of him." Rather, and I shudder to say it: "God hate him, damn him, damn him!"

You may say this is strong language. Yes, it is. But I really believe what I say. Some of us think that somehow we can get by in our Christian life while harbouring hate. We can't. This hate and anger of our heart cries out to God in such mighty voice that it reaches the throne of God in an anti-prayer, if you will. And you are crying with your inner real self to God, irrespective of what your lips are saying The consequences of all this!

CONCLUSION

I trust you realize together with me that to be in the Kingdom of God and to have the redemption of the Kingdom realized in our lives is not something superficial. Rather, unless it goes to the depth of every problem we haven't conceived the real meaning of what God can do and wants us to do.

The Consummation of the Kingdom of God

PRELIMINARY STATEMENTS

I would like to express my thanks to the conference and its programme committee for inviting me to the conference. Personally, I have been blessed in re-establishing fellowship. We have prayed for you, not as you know, naming you all. But there are those whose names we have mentioned in prayer, and this will perhaps be easier from now on.

It rejoices my heart to hear the conference reports and to see that God is using you in accomplishing His great task given to the church: the proclamation of the Gospel of the Kingdom.

There is another item I want to mention. I have, for example, not always specifically mentioned the atoning work or the cross of Jesus in these messages. I trust you understand that everything I have said has this fact as concrete foundation. Nothing which I have uttered permits this central message of the cross to be taken away. It is removed from my messages then these cease to be the Word of God.

INTRODUCTION

Tonight we want to speak on the subject, The Consummation of The Kingdom of God. I want to draw your attention to a number of passages of Scripture.

PHILIPPIANS

First, I want you to turn with me to Philippians chapter two.

I am reading verses nine to eleven.

"Therefore God has highly exalted him and bestowed upon him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

II THESSALONIANS

Now, read with me from II Thessalonians, namely 2:7 — *"For the mystery of lawlessness is already at work; only he who restrains it will do so until he is out of the way."*

ROMANS

Then, third, Romans 3:21-26, reading only the last verse: *"it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus."*

I CORINTHIANS

Finally, turn to Corinthians fifteen. This becomes central to my message. We read beginning with verse 24:

"Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet."

A SUMMARY ON THE PASSAGES

Keep in mind this evening, the main thought in each of these Scriptures. In Philippians Paul said every knee shall bow and every tongue confess the exalted Christ ultimately. The passage in Thessalonians reminds us that the whole working of sin and lawlessness is a mystery. Romans, three, makes the claim that when God deals with the sin question He must be justified. That is, God must be seen and considered righteous by all who see what He does with sin. The final passage proclaims that the kingdom will be Christ's who will bring it to consummation and hand it over to the Father. When that happens the consummation has occurred. Perfection has been brought in. The kingdom has been completed in finality.

DEFINITION

I must again define a word. By the word, consummation, I understand bringing something to a climax, i.e., the climax of perfection. If my definition is correct, the consummation of the kingdom as Paul speaks of it in these verses in I Corinthians, has as one of its aspects God's final dealing with all that is imperfect, with all that is sin, and with all that is unrighteous. And all that is anti-God will be done away. All evil will be banned; it will be judged and destroyed. The last thing to be destroyed is death itself. To destroy death, the last enemy, sort of sums up all that will be destroyed, i.e., all that is evil.

Again, this evening, I cannot deal with all the questions of

our topic. I am choosing a path through the truths of the Scriptures. I want to develop certain important aspects of the consummation of the Kingdom.

I have chosen the question I want to answer. It is this: When will the Kingdom be consummated? Or, we could ask, When is the Lord Jesus going to come and finally put all rule under His feet? When will everything which tries to destroy the Kingdom of God be put under the feet of Christ and when will Christ take the Kingdom of which He has become King by virtue of His authority and His rule and hand it over to the Father in all finality?¹

Some of you might say, "Brother Penner, save your words. The Scriptures plainly state that no man under heaven, not even Jesus Christ when He was on earth, has known when the Kingdom would be coming and when this which you are telling us will happen."

In spite of this, I insist on speaking on this consummation of the Kingdom. But I am not going to set dates. I believe that it is this that Jesus meant.

CLUES TO FUTURE EVENTS

But Jesus said yet something else. He intimated clearly that God's children would have some kind of sense, or feeling, some kind of understanding from the things happening in the end-time, that the consummation of the Kingdom is just around the corner. And so, the question is, *When* the consummation of the kingdom?

I am purposely evading the question of actually when, in God's time-plan, the consummation is to take place. For I am not dealing, and do not want to deal, with the question of a Kingdom of God on earth in terms of millenium, or the question of the future kingdom as being beyond history. I feel that basically what I am saying tonight will be similar, if not the same, whether a person is millennialist, amillennialist or pre-millennialist.

As I am trying to answer this question we will notice other questions arising to which I want to speak Scripturally. However, while I feel I rest my case on solid ground at many points, I want this audience to judge what I am saying. The reason is that of some of the things I am not so sure.

GOD CANNOT DO WRONG

While we are not sure of many things, of one we are. It stands out clearly from the pages of God's Word. It is that the God whom we serve and the Christ whom we love is righteous and that He does, whatever He does, righteously, and only righteously. When He redeems, He redeems righteously. When He speaks, He speaks truthfully, which is righteousness in communication. All His works and relations are founded on and anchored in righteousness and love.

This must mean that when He judges and when He condemns, this too must be done in righteousness.

GOD'S PROBLEM

But here comes a problem for God. It is not whether He is and will be righteous in Himself. But it is that, when God deals with man in his rebellion, in his sin, in his revolt against Him, this man also will see God's righteousness in his own damnation.

THE PROBLEM ILLUSTRATED

Perhaps this problem could be solved. This would be to produce the perfect court case. This is one where not only all circumstantial evidence is brought before the judge and the jury so that a righteous sentence can be handed down. Rather, the perfectly concluded court case is one in which not only the judge and every jury member are perfectly satisfied that the sentence is just but also that every spectator agrees that the evidence is beyond dispute. But even when the judge, the jury and the public is clear that all is according to justice, there remains one possibility of dispute. The criminal himself can still dispute the sentence. He can still say, "Look Judge, your judgment is unrighteous. I am not the criminal you have pronounced me to be." And so, even if there is no flaw in the case with reference to every aspect of it, there is still the flaw that there is one man who objects to the sentence which is passed, and this is one whom it concerns most.

To remedy this flaw and make it a perfect case only one more thing has to happen. The criminal has to be brought to the position where he will admit without reservation and in finality that he is the criminal the court has found him to be and he is wrong and the judge is right. This makes it a perfect case.

THE ILLUSTRATION APPLIED

You see, if we now speak of God's problem in this respect, when there is yet but one rebel against God, be he demon or be he man, it cannot be said that "every rule and every authority and power has been destroyed" and that therefore the kingdom cannot be handed to the Father and thus consummation cannot come.

Thus God has the great problem to bring the rebel, the sinner to the place of judgment, not only to be faced with damning evidence and for the pronouncement of the sentence, but finally he must be brought to the place where he will face the Judge of all the earth and admit and confess: "You are right, you are just. I am the criminal. I am the rebel. My damnation is just."

THE TIME OF THE CONSUMMATION

My friends, I sincerely believe that this is the problem which God faces with reference to eternal judgment, the winding up of sinful history, and the justification of Himself. Perhaps this approach and understanding throws some light on Paul's reference to the "mystery of lawlessness."

What does all this mean? I suggest it means that the kingdom can be consummated only at that moment when the last unbelieving, unregenerate, God-defying sinful, corrupted, evil, un-

forgiven man and woman, as well as every demon in the underworld, comes to the place where, in the words of Paul, they will "confess with their mouth and bow the knee" to Him who bears that name which is above every name. For to confess God and Christ as Lord means to confess as wrong everything which stands at variance with their will.

A CONFESSION OF IGNORANCE

Now arises the original question: When will this be? Here, I confess my ignorance. But I have some thoughts. I am coming to you with a theory. I believe that it has some truth in it. Take it home and, as you study the Word, test it.

THE PRESENT AGE

We are living in an age which is unique in many respects. Somehow, the spirit of this age, man's thinking and his ideas outside of Christ, have reached an unprecedented pitch and direction. It is on these developments that I want to draw in this message.

You see, man has become disillusioned as he has never been disillusioned before. Man has begun to tremble in the face of the future as he has never really trembled before. He has become frustrated as he gazes into the future as never before. Man has also become confused. And, it seems that there can be no reverses, but only acceleration.

What is the reason for all this? What is the reason for his frustrations, his disillusionment, his confusion, his hopelessness?

These are the product of his problem. Man has a terrible problem. This problem, or we can say problems, have not been solved. In fact by every step the politician the educator, the sociologist, indeed everyone takes, the confusion is compounded.

THE INCREASE OF KNOWLEDGE

You ask, what do you mean? An illustration will help. There is the whole increase and accumulation of knowledge. We are told that if we could take all the knowledge of the whole world from the beginning until 1950 and could put it on one pile, and if we could do this with knowledge from 1950 to 1967, only seventeen years, our piles would be equally high. Staggering, isn't it? This means that the accumulation of knowledge in the last seventeen years, in amount, equals the knowledge of mankind accumulated for many thousands of years.

This great increase in knowledge becomes a great problem to men. He, in many respects, does not know what to do with it. The fact is that this vast increase of knowledge demands a multiple increase in specialization. But specialization causes communication to break down. This in turn breaks up community. With this comes depersonalization. It is hardly a wonder that David Riesman entitled one of his books *The Lonely Crowd*. A book like this could only have been written in our era. Where will it end? Man has no answer.

WAR

Take another problem. This is the problem of war. Do we realize tonight that the last World War is responsible for fifty million dead? Fifty million! I suppose we should ask the question, "Has not man learned his lesson?" Evidently, he hasn't. Man has prepared himself for war as never before. Only a part of the arsenal of the modern bombs in the U.S. Army, Navy and Air Force has enough nuclear killing power to wipe every man, woman and child off the face of the earth. And, I suppose, Russia is not far behind. Is it strange that our society runs scared? We have no assurance that we will not be destroyed by our own hands. Is there not a statement in the Old Testament — I believe it occurs more than once — which goes somewhat like this: Nations shall learn war no more.

Man does not know what to do. He's at the end of the tether. He is confused. He desires war to cease but goes on preparing to the utmost and continues to fight. There has been more consistent, almost perpetual warfare since World War II than in most other periods of history of similar length.

What if everything explodes? Or comes near to it? Even when it comes to the question of control, men at the helm are, at this time, at the point of throwing up their hands in despair. They say, they don't know how to handle the situation. You know that the props and the pride has been kicked from under the leadership of today's world.

CRIME

Crime presents a similar picture of despair. Let me read some statements from a clipping I have before me. The *available* statistics on U. S. crime alone are reflected in this report. If the whole truth of all actual crime were known, the following figures would have to be multiplied a number of times. Only last month, a 300 page book was published. It offers the most exhaustive study of U.S. crime to be made in decades. It describes a situation so black that it threatens the very foundations of the great society. It paints a picture so ominous that the implications have yet to be fully appreciated by legislator or layman. I quote:

"The over-all crime rate has been spiraling dizzily year after year. It shot up 13% in 1964, 5% in 1965, another 11% last year."

I understand some recent figures have run as high as 90%.

In 1965 alone there were almost 2,500,000 recorded burglaries and major thefts, one for every eighty persons in the nation. So shocking are the ... (facts of the commission which published this report) that to the average reader the only satisfactory solution might seem (1) to require a razing of all large cities which spawn one-sixth of the nations murders and one-third of its robberies. (2) The strict segregation of all youngsters from 15 to 16, easily the most lawless group in the country. (3) The destruction of all automobiles for they

are stolen at the rate of one-half million a year and are a vital tool in just about every caper from bank robbery to smuggling. (4) The elimination of big business which wittingly and unwittingly encourages illegal financial operations and offers attractive investment opportunities to big crime racket."

And, so the commission goes on.

In view of this report, is it any wonder that men want to lift up their hands in despair? It seems, we have missed the impact of this report if it does not show us where our society is going. Again, after seeing this, is it any wonder that the spirit of despair and frustration is taking hold of the people of the world today?

But there is more. Do we realize that in the United States alone petty thefts in super markets and department stores and similar outlets last year ran to about four billion dollars. This is a sum we cannot really fathom or understand. It is so great.

This hopelessness and frustration comes more and more to pervade the contemporary human scene.

"Brother Penner, what do you mean to say with this?" I want to say that as I compare the modern situation with what God is saying then the handwriting is on the wall in our culture, in our world. We are, it further seems, fast approaching the time when man will be ready to throw in the towel, when he will be ready to throw up his hands in submission and say "we cannot handle the situation any more. Our task is beyond our ability. All is beyond our control. We need a superman who will take the reins. we have messed it up."

A SUPERMAN?

I am not sure whether this will happen this way and that then a superman will step into man's affairs. But this would be extremely logical. Again, it seems to me this, i.e. is what must happen when Jesus comes as final judge.

In the latter case, man will finally in complete disgust throw up his hands and say, as he faces the great eternal Judge, "We are through; we are guilty; we cannot handle our situation any more!

GOD'S PRINCIPLE

May I stop for a moment. As I look at the whole problem of sin and God's redemption for man and how He handles man. I come to the conclusion that God is forced by His eternal vigil, His love, His grace, His providence, indeed, by His own nature and His own respect and glory, to permit man to walk the way of his own choice. As God does not force man against his will to trust in Him, so He does not force man into damnation and the acceptance of the wages of sin.

HOW LONG

"How long", is the cry of the saints in Revelation? How long? until God will make an end of sin? How long will sin increase?

How long will unrighteousness multiply? If my analysis is correct, it will be until, figuratively speaking, illicit sex, immorality, crime, evil, bloodshed will come "out of man's ears." It will be until man is finally prepared to throw himself at the feet of the Judge of the ages. Will this be in repentance? No! It will only be in a twofold recognition: One, that in submission man admits his complete failure. And, two, that Jesus Christ is Lord. It will be until man, in one great final voice, will confess: "Yes, you are Judge. You are a righteous Judge. Even if you condemn us to eternal hell, we cannot make a single charge against you because you are good, loving, kind, almighty and righteous." The final confession of the guilty will wind up the Kingdom of Evil.

We must relate our thinking to one other area of human life in terms of the consummation of the kingdom. We have talked about the world. Now we want to talk of the believers, the church.

I am reluctant to say too much about this subject, because I might tread on somebody's theological toes. This can hurt. But, you will remember, I warned you. I said, or meant to say that somethings I would be mentioning might not agree with your thinking. Further, we must admit that there are many things in the Scriptures we do not understand. At least, I don't. If you understand the whole Bible, let me know. I want to hear from you.

This is, no doubt, particularly true of prophetic truth. Be careful about prophetic truth. The best way to know this kind of truth is to look back and see after it has been fulfilled. I admit this evening that I do not find the pre-tribulational rapture in the Scriptures. Someone has suggested that the view of pre-tribulational rapture comes, not from the Bible, but from that human thinking which conceived the world as getting better and better. It is this kind of optimism which could not see the church suffering as a suffering church. When suffering in terms of the tribulation will come, Christ will take the church out of suffering, even before it begins, so it was said.

THE SUFFERING CHURCH

It seems to me that anyone, we, as Mennonites, in terms of historical heritage, should understand what I am saying. We know too much about the early church. We know too much about the Anabaptists, and forefathers, and our suffering brethren in Russia. Why didn't Jesus come and remove the Mennonite, or the Baptist Church and the other believers from Russia? Obviously, at least some in God's providence were meant to suffer.

When I read the Scriptures, it seems to me that the only true church the world from Christ's time until His coming is basically a suffering church.

MY FINAL PRAYER

What does this mean in terms of the thrust of our message. Read the last chapter of Revelation I am intrigued with some of the last words in this chapter. They are touching words. I read:

"I warn everyone, verse 18,

"Who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book, and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and the holy city, which are described in this book."

Now, verse twenty.

*This is the last and final prayer of the church of Jesus Christ:
"Amen. Come, Lord Jesus!"*

THE TIME OF THE PRAYER

But, when will this prayer be really prayed? I believe this prayer will become reality in the soul and heart and mind of the Church when out of the depths of suffering for the sake of Jesus Christ and her salvation she cries to God for release. That is when the church also comes to the end of her tether. This will happen when their suffering has become unbearable.

Has the Church, i.e. the universal church, ever really prayed this prayer? No, it hasn't. The church is not ready to go. She is so thoroughly anchored in the culture, luxury and wealth of the world in which we live, that she has never yet prayed this prayer.

I believe there are sections of the church which have. Some brethren in Russia surely have, but I mean the whole church. I believe the church in Armenia did so at the turn of the present century and on toward the First World War. I believe some of our brethren did so during the Reformation, when the cream of the Anabaptist crop was burned at the stake and thrust through with the sword. But the total church has not yet prayed thus.

I CONCLUDE

I conclude. May I tie up our trends of thought? I want to suggest that when the world finally gives up out of its sin and asks for someone to take over its affairs and it is through with sin, and when the church, out of its suffering, asks for release, then God will move in.

There is a sense in which both the church and the world will say in effect: "Come, Lord Jesus", albeit not for the same purpose or out of the same motive.

The world will say that it won't repent but they will confess Jesus as Lord. The church will out of confidence confess and gladly submit.

That will be the moment when God is going to conclude history. That will be the moment when men from every clime, of every calibre, of every station, of every location will have given up to God. That will be the moment when Jesus Christ will be able to establish his rule, reign and authority. That will be the moment of final victory. Then Jesus will be able to hand over the Kingdom to the Father.

This I believe is the consummation of the Kingdom of God.

AN APPEAL

I have only one more statement to make. It really is a question. Tell me, are you prepared to make the "fatal" decision which will place you in the martyr church? And you, friend, perhaps you are here this evening and unconverted. You really don't know what the grace of God is. Don't you think it would be the wisest move that you could make to get down to business and repent? Why wait for the moment when repentance and trust will be impossible. Declare the Lordship of Jesus Christ for yourself and He will visit you with redeeming love and make you a new creature in Him.

Regional Conference Reports

A WORD OF EXPLANATION

In our last two year books we also included the proceedings of the annual missionary conference. This year we had a different type of conference. Instead of the churches coming to one central conference we went to the churches with the conference. These were called *Regional Missionary Conference's*. Thus you will not find the proceedings of an annual missionary conference in this book. What you will find is a report by each committee, and one by the General Board, as they were worked out for presentation to the churches.

You will also find listed a list of the names of the speakers who engaged in this year's missionary conferences.

SPEAKERS ON PROGRAM FOR 1967 REGIONAL CONFERENCES

Mr. and Mrs. B. D. Reimer, Paraguay
Mr. and Mrs. Gilbert Reimer, Panama
Mr. and Mrs. Clifford Reimer, Panama
Mr. and Mrs. Ben Eidse, Congo Africa
Mr. and Mrs. Larry McNeill, Mali, Africa
Abe Koop, Brazil
Mary Koop, Japan
Ellen Brell, candidate to India
General Board, Milton Fast
Mexico Committee, Nick Friesen
Paraguay Committee, P.L. Friesen
Canada Committee, Ben Friesen

E.M.C. Board of Missions Report (General Board)

by Milton Fast

The Lord searching call to Isaiah, "Whom shall I send and who will go for us?" reveals God's way of evangelizing. He depends upon men.

A legend is told, which is supposed to have occurred soon after Christ arose and ascended into heaven. The Lord and Gabriel were talking together, and Gabriel asked, "You died for the whole world down there, didn't you?" And Jesus answered that He had. "You must have suffered much," Gabriel said with awe in his voice. Jesus replied quietly, "Yes I did." "But does everyone down there know what you did for them?" Gabriel questioned. "No," Jesus said, "only a few in Palestine know about it so far." "Then what do you plan to do about this? Have you planned how the news is to be told to all humanity?" Jesus replied with confidence, "Yes I have, I asked Peter and John and James, along with others I have selected, to make it the business of their lives to tell about it. And I told them to have these people tell others and these still others until the last man has heard."

Gabriel knowing something about humanity was a bit skeptical. "But suppose that Peter denies you again? Suppose the others get tired of the work and quit? Or suppose their descendants somewhere down the line get so busy with other things and so filled with doubt about what you did that they fail to tell others? What then?" "I have no other plan," Jesus said, "I am counting on man."

The Evangelical Mennonite Conference consisting of some 3500 born again members, has said, "Lord we want you to count on us." We have said this by the name we have chosen, Evangelical, referring to the Bible based message of salvation, and not Mennonitism as some would advocate. However, the name Mennonite stands for a God given heritage that is rich in its burden to evangelize the lost even in face of torture and death. Our constitution speaks to this, and says all members are responsible to be deeply concerned for the salvation of the lost, and for the salvation and spirituality of their own household and the welfare of the church.

The E.M.C. Board of Missions is the Conference's way for it's wider outreach. Making it possible to unite it's forces under God, and thus better being able to fulfill our calling and responsibility as a part of the Body of Christ.

Introducing the Board of Missions

Board members are elected from each organized church with a membership of fifty or more, at the ratio of one member to each 200 church members or fraction thereof. The Board meets regularly every two months, the first Friday of the month. Special meetings are called upon need.

The 21 men serving on the Board, give much of their time to this work, and this without remuneration, except they do have the privilege of handing in mileage if they travel quite a distance to a meeting (.05 cents a mile). They work more or less behind the scenes, nevertheless with a deep concern that mission work of the Conference might go ahead.

The Board organizes itself and forms its Committees for more efficient work (See chart as to Committees).

Canada Committee working in Canada seeking to establish church and responsible for placing workers in these churches.

Mexico Committee working in Mexico, and last year opened another field in Nicaragua.

Paraguay Committee working in Paraguay with the Indians in the Chaco and in East Paraguay with the Mennonites, Paraguayans and Indians.

Functions of The Board

Processing and Placing of Workers.

All Christians are called to fulltime service, but some receive a call to leave their manual labours to take up work as missionary, where opportunity to earn ones living is not readily available. Such a person should apply to the Board Secretary, Rev. P. L. Friesen, who will send out an application form. Four references are needed, one of them from the pastor. A medical checkup is also needed. And before the Board can process any candidate, he will need a recommendation from his home church. The applicant is then asked to appear before the Board for the acceptance of the candidate. For the candidate to be accepted there must be a unanimous vote in favour.

All candidates are expected to serve a years probation under the Canada Committee which is also the probation committee. There have been exceptions to this rule where the circumstance warrant this.

We expect our candidates to have a formal Bible training, preferably at the S.B.I. at least for one year of studies. Here the candidate will receive some orientation in working in harmony with the E.M.C. Board of Missions, and the Board will get to know the value and gifts of candidate.

The Board has accepted 8 candidates during the last fiscal year, they are:

Mr. and Mrs. George Braun — Creighton

Mr. and Mrs. Art Loewen — Weeks

Mr. and Mrs. Abe Plett — Edinburg, Texas RGBI

Miss Mary Brandt — Germany (childrens home)

Miss Esther Loewen — SBI dean of women

MISSIONARIES UNDER OTHER BOARDS:

A number of our missionaries are serving under other Boards. We have not discouraged this, though we have presented the needs of the fields where we have a station, so that some have

felt led to take up service on a EMC work. It is our concern to work in close harmony with other Mission Boards. When our missionaries serve under other Boards, they are under the jurisdiction of that Board.

We have missionaries serving with: Gospel Missionary Union, Congo Inland Mission, New Tribes Mission, West Indies Mission Greater Europe Mission, Janz Team, Japan Evangelical Mission, The Evangelical Alliance Mission.

FINANCES

Missionaries from our Conference churches are scattered in many parts of the world. Canada—Mexico—Nicaragua—British Honduras—Panama—Brazil—Paraguay—West Indies—Japan—Europe—Congo.

To have made it possible for these areas of the world to have a gospel witness, has almost meant that there have been a number of people faithful at home, who have given sacrificially and prayerfully. The Board of Missions has no other source of money to support the missionaries and to build up the fields, which often includes buildings, then what faithful individuals channel through their churches for the cause of missions. The Board does give the churches a guide as to how much is expected from them to make the mission program possible. This is figured out on the per member basis, and the local is responsible for half the support of any missionary that comes from the local. The maximum support given is \$115 per adult missionary plus 17.50 per child up to the age of 16.

This means that every member in the Conference needs to give well over \$4 per month to meet the needs of the EMC Board of Missions.

Our financial statement shows that we have received and disbursed nearly \$160,000.00 during the last fiscal year.

COMPARING COSTS

In comparing the cost of operating a mission program with a recent I.F.M.A. bulletin on the number of workers and the amount contributed to them, we find that our Mission operates at about \$1000 less per missionary as the average of the 45 Missions under the IFMA. Whatever this comparison says, it does say that the EMC Board of Missions seeks to administrate your gifts for the cause of missions in such a manner as to make them reach the farthest.

The results of our united effort to be faithful to our calling and commission under Christ has been that today a number have heard the gospel of Christ and many have been born into the Kingdom of Christ, who were but a year ago without hope and without God.

As Christians are faithful in praying, giving and going and let the Lord use them, souls will be saved for Christ.

Surely the coming of the Lord draweth near, but as the Lord

gives us the opportunity, let us with a holy urgency continue to preach Christ to a dying world.

Christ is looking for volunteers for His army, He does not conscript His soldiers. Are you a volunteer for Christ.

The Board is continuing to look for dedicated young men and women and serve the Lord.

Paraguay Committee Report

by Art Neufeld

Introduction: The Paraguay mission field is at present the largest administered by the E. M. C. Mission Board. The door for mission work is open in Paraguay and the opportunities unlimited, except by finances and personnel. Pray therefore the Lord of the harvest that there may be more laborers, and finances for the ingathering of the harvest of souls in Paraguay. The report is brought in two sections: I The La Esperanza station in the Chaco. II. The East Paraguay work.

I. LA ESPERANZA

The La Esperanza station is one with the farm and school, church, and clinic working together, which makes it a complete operation. Every facet of this work meets a desperate need to the Indians. Because the various branches of work, are all interwoven it causes complex problems at times. However, no work is ever without any problems, and these should not discourage us, especially if they deal with the salvation of souls for whom Christ died.

There are at present approximately 600 Indians on the station, of which about 288 are baptized members. There are also the two tribes, namely the Sanapaná and the Lengua. The two tribes also present a problem in their working together, since there has been feuding for generations, and this spirit is not overcome overnight. The Lengua are the more advanced, since many of them have been with missionaries of their stations in the past. These Indians are kept busy on the farm to earn their daily living. Their living is one of abject poverty and misery in most cases, compared with our standard of living. There is a desperate need for better and sufficient food and clothing for these people, and there are many more who would want to come to the station, were they permitted. It is impossible to allow more on the station than the rate of development will allow. The Paraguayan Government, seeing the progress made toward the development of the arid Chaco land is very favorably impressed. It is the aim of the mission to get the Indians to better understand and apply themselves to making a living for their families. The main crops grown are peanuts, cotton, beans, and wheat. The operation of the farm is now administered and subsidized by a group of share holders interested in pro-

viding work and produce for the Indians. It is solely a non dividend share and is considered a donation towards the expansion of the farm. Because of its increased demands and growth it is necessary to subsidize the farm. This has been done with the sum of \$11,264.00. This includes also the purchase of some machinery and buildings. Shall we pray for wisdom in the area of the farm work; that it may do what will be beneficial for the advancement of Christianity now and the years to come if the Lord tarry.

SCHOOLING

School is of vital importance. How can you teach a person who can neither read nor write? So the A B C's (not English) must be taught in order that the Word of God may be read by the Indians themselves and then also be taught to others. Mr. Jash Giesbrecht is the teacher to the Indians at present. The school is going ahead favorably and many Indians are willing to try to learn. There is a real need for a teacher for the children of the missionaries. This school the mission hopes to open as soon as possible. A teacher is needed. Could you go? It would be the richest experience of your life, and nothing would be more worthwhile, if the Lord calls you.

CLINICS

The Clinic: The health of any nomadic, undernourished people is always poor. With cold seasons and no clothing diseases set in. One of the most prevalent is T.B. Sores of all kinds and a host of other ailments, never receiving any medical attention. Is it any wonder that the nurses thus far have been over-burdened, and have had to leave because of lack of sufficient help? At present Mrs. John Harder and her sister as helper are taking care of the clinic. We are soliciting for a nurse or nurses and how about a missionary doctor? Can the Lord provide these needs through you? The Lord Jesus healed the sick of body as well as those sick of soul. There is a great need for increased medical care among the Indians. Do pray that this may be possible. Pray for the present nurse and her helper.

CHURCH

The Church: The spiritual aspect of the work has been very encouraging ever since its beginning. Indians have been responsive and hungry to God's Word. Though there is limited understanding, and a falling back of many from time to time, there have been times of confession and restoration. It is hard for us to conceive the train of thought in regards to sin of the Indians oft times. It requires patience and understanding and love on the part of the missionary to seek to enlighten them in the Word of God. Yet many have proven themselves sincere and are growing spiritually. There are yet many who have not heard and are living in utter spiritual darkness.

The Indian Christians are very hearty singers. It is a thrill to hear them sing Gospel songs, where in times past they had no

song and no hope toward God and eternity. Mr. John Toews is the General supervisor and spiritual teacher at present. This is a tremendous responsibility, and strain. Shall we pray for him. They are in need of a holiday of some kind in the near future. Rev. and Mrs Ben Reimer are going back to Paraguay at the beginning of Dec. '67. Their ministry will be at the Station, but may also reach into other areas. There are also others participating in the church. There are three native preachers and a deacon in the church on the station. Will we thrust in the sickle in the already over-ripe harvest? You have a part through praying, giving, and going.

II EAST PARAGUAY

In East Paraguay the work is somewhat different. There is no farming by the mission nor does it seem necessary. Instead of a dry climate, the rainfall is heavy and growth abounds to the extent of dense jungle. The Frank Kroekers were the first to go officially to serve the group of Mennonite believers who now are organized into an E.M.C. with a membership of seventeen. This group carries on a Gospel and clinic work among the Indians around the colonies and also serve where they can to the Mennonite people. The Ernest Funks are teaching Paraguayans. The Indians in these areas plant corn and have a little better food available than those in the Chaco.

SCHOOL

The school is an important part of this work. Sarah Martens is at present teaching the children of the Mennonites in the German language. We are looking for a replacement when Miss Martens comes for a holiday. *Who will go?* The clinic and hospital are an ever present need in Paraguay. Here Paraguayans, Indians, and also Mennonites come for help. This creates a wonderful opportunity to an effective witness for the great Physician who can also say, "Thy sins be forgiven thee." The Braun sisters with the aid of other fellow Christians have spearheaded this work. It is worthy of our support.

There is also a library where people can pick up Christian literature to read. Also a Low German tape library is now made available. For the Indians this is useless except to those who can read which are few, if any. It is however a wonderful way of giving the gospel to those who can read. Literature is also sold at low prices.

The Ernest Funks are conducting a school among the Paraguayans, teaching in the Spanish language. There are small villages spotted all along the highway from Asuncion to Brazil. These villages are increasing in numbers each year, because the Paraguayan government is also encouraging their people to develop the country, and they will move out and clear patches in the jungles along the highway. Then they plant their corn and gardens. This way they are always close to transportation from

place to place and as a result the road is dotted with people who want a ride. These villages present a mission field in themselves. They are not always completely open, possibly due to some Catholic teachings. Shall we pray that Christians may be born and scattered throughout these villages to serve as a testimony to others.

The Indians work is carried on by Mr. and Mrs. Pete Martens. Their station is located some distance into the jungle where they have built a house. They enter these Indian huts with tapes made in the Indian language. These tapes consist of songs and the spoken Word. The response has been cautious, but there has been response. Again it must be said that it takes much patience and love to explain the Word to a people in utter darkness, and who cannot read or write. There have been a few decisions, and the fear of the white man has been overcome to an extent. Mr. Jac. Braun has also done much to help in this work among the Indians. Mr. John Janzen owner of a saw mill and lumber company has also done a great deal to make this work possible. The nurses from the clinic also make periodic trips in to help the otherwise totally neglected Indians with what medicine they have. Do pray for all the workers and the church in East Paraguay whose warm Christian mission spirit warms the heart of everyone who fellowships in their midst.

Mexico Committee Report

Mexico — Land of (Manana) Tomorrow

Matthew 9:35-38

by Nick Friesen

Today I shall not report on the activities of our missionaries, but instead I shall try to give you a little glimpse of the Country as a whole.

A good portion of the statistics used in this report were compiled a few years ago, by James Crane, a long time missionary to Mexico.

THE PEOPLE

What kind of people live in Mexico today? The greatest part of the population is a mixture of Indian and Spanish. Mexico boasts of great Indian civilizations in the past. The Aztec Indians of southern Mexico, the Toltecas who built the Pyramids north of Mexico City, and the Mayas who lived in Yucatan state on the gulf of Mexico. The weekly newspaper (Now in Mexico) says, "The Mayas built up one of the greatest civilizations mankind has ever known. Much of what they had, equalled or surpassed the best of ancient Egypt." Their way of measuring time is said to be even more accurate than the Gregorian calendar that we use today.

I A LAND OF STRATEGIC IMPORTANCE

Because of the influence that it exerts over all of Latin America.

For location: Mexico's northern border runs parallel to the United States southern border for 1500 miles, from the Pacific to the gulf of Mexico. On the south it is bordered by Guatemala and British Honduras.

For Size: It has almost the same number of square miles as Manitoba, Saskatchewan and Alberta combined. Mexico is composed of 29 states, 2 territories and 1 Federal district.

For Population: Mexico is the largest Spanish speaking nation in the world, with a population of 40 million. Although most Mexicans speak spanish, there are still 88 distinct Indian languages. Of importance to our conference is the fact that there are about 28,000 Mennonites in Mexico, where the language barrier would not be in our way for reaching many of them with the gospel.

There are approximately 160 million spanish speaking people in the world. Spanish is the fifth language. It is preceded only by Mandarin Chinese, English, Russian and Hindustani. Mexico's net growth rate is about 1 million persons a year. Latin America has the highest rate of growth in the world today.

For natural resources: It is the worlds largest producer of silver; the second largest producer of sulphur; the third largest producer of lead. It is one of the world's principal producers of petroleum products. Mexico is also the world's fifth largest producer of both cotton and coffee. One half of the world's supply of sisal or henequen is grown in Mexico, out of which rope and twine is made.

For Political Stability: There has not been one major political upheaval since 1926. It is the most stable country politically in Latin America. People in Latin America look up to Mexico for political leadership. The party which governs Mexico descends directly from the revolutionary leaders. But as far as can be seen there is now internal peace. The President is elected every 6 years, and can only serve one term in office. The Mexican Peso has been stable for the last 13 years, while other countries are constantly devaluating their currency.

II A LAND OF STRIKING CONTRASTS

Mexico has the most backward rural areas, and also the most modern cities. Culturally and educationally there are also great contrasts. Thirty-seven percent of the people are illiterate, yet the university of Mexico is the oldest university in North America. It was established in May of 1551 and is older then Harvard University.

This ultra-modern campus has cost the equivalent of \$55 million American dollars. While visiting this campus in March of 1967 we were told that 92,000 students were enrolled. Some of the world's greatest artists and musicians, and 3 of the world's most prominent mural painters are from Mexico.

Economically we find that Mexico has some of the richest

people in the world and also some of the poorest. If the average laborer would want to buy a new Chevrolet car, he would have to work 365 days a year for 12 years, and never spend a cent so as to be able to pay for the car.

III A LAND OF SUPERFICIAL CHRISTIANITY

Roman Catholic authorities claim that 98% of the people are Catholic, but that only 14 or 15% are practising catholics, the rest are wandering sheep.

After Mexico won her independence from Spain in 1821 it's first constitution declared the Roman Catholic church a state church. Eventually the R. C. Church owned 80% of all the productive real estate in Mexico. This left the government only 20% that they could tax. As a result of this they were always short of money, and had to lend from foreign governments, or lend money from the Roman Catholic Church. But the people of Mexico got tired of this. They were the first Latin American country to revolt against the Catholic Church. In 1857 Mexico elected a full blooded Indian as President, by the name of Benito Juarez. He led the country in the establishment of a new constitution. This dis-established the R. C. Church and made all religions equal before the law. It also confiscated all church property. This new constitution made it illegal for the clergy to immigrate into Mexico. Apparently it was made primarily to keep priests from Spain from entering the country. But this same law also makes it impossible for Evangelical clergy to immigrate as clergy.

In fairness, it must be said that some priests really had the welfare of the people on their hearts. Some taught the people to cultivate the land and grow their own crops, while others helped them medically.

Before the R. C. Church was dis-established, thousands of cathedrals and monasteries were built by the people on threat of excommunication. The people were afraid of this, and so on certain days of the week they came to work without receiving anything for their labors. All the churches being built in Mexico (to be registered) must be deeded over to the Federal Government. Permission must then be asked for by the group that built the church whether they will be able to use this as a house of worship. This setup has some advantages, for instance a Baptist church in Durango was molested. When authorities were notified they sent out soldiers to guard the building. The Mexican government will not allow their property to be destroyed.

When the Spaniards first came to Mexico they found the Indians to be a very religious people. They were horrified to find that on some special days as many as 20,000 humans were sacrificed to their gods in one day. They asked priests to come over from Spain. They said these people need Christianity. So what did the priests do? They told the Indians to take down their shrines. Then they built churches in these same places. They told the In-

dians to destroy their idols. Then these were replaced with images of Mary or the Saints. In other words it turned out to be a romanized paganism.

But the R.C. Church soon ran into trouble with one of the 7 sacraments, extreme unction. This is administered by a priest everytime a person is about to die. The Indians noticed that everytime extreme unction was administered, the person died. They came to the conclusion that extreme unction was poor medicine for sick Indians. As a result of this there was a decided cooling off towards the Catholic Church. The priests realized that something had to be done. They got together and realized that the images that they had brought from Spain were all blonde. There really was nothing that the Indians could identify with themselves. So finally, as the saying goes on Dec. 12th, 1531 an old Indian by the name of Juan Diago where an Aztec shrine had been destroyed. Some Indians were still going to this place on the sly to worship. Here Juan met the virgin Mary. She told him to go right back into the city and tell the archbishop that he should build a church in this very place. Juan said he would be glad to, but he was just a poor, ignorant, barefoot Indian, and the archbishop would never listen to him.

Mary told him that she would take care of that. She told him to throw down his blanket that he was wearing. Then she filled it with beautiful flowers and told him to bring these to the bishop. When he threw down his blanket with flowers before the Archbishop, behold miraculously there appeared upon the blanket a beautiful painting of a virgin, but she was not a blonde, she was an Indian virgin, the virgin of Guadalupe. By this one stroke the Catholic Church managed to identify itself with the Indians of Mexico.

I visited the shrine of the virgin of Guadalupe last spring, and saw hundreds of people, some crawling on hands and knees, worshipping at this painting. This painting is framed in gold and covered with glass. Many come here expecting to be healed of their diseases and to gain merits for the hereafter. Millions in Mexico worship the Virgin of Guadalupe. Mexico is indeed a land of great opportunity for the preaching of the gospel. Will you pray that more missionaries may be able to enter this needy land?

NICARAGUA

Now let us go briefly to the land of Nicaragua, where the Alfred Friesens started working in December of 1966. Nicaragua is often called the land of Volcanoes, Lakes and Rivers. It is made up of 17 states. For size it would probably compare to a line drawn across Manitoba from east to west at Neepawa and then south to the U.S. border.

It has a population of 1,700,000. Managua is the capital city, with the suburbs together it has a population of about 500,000. It is a tropical country. Some areas on the east coast receive up to 240

inches of rainfall a year, while the western part of the country receives much less. Its chief crops are cotton, coffee and sugar. It has made big advances due to industrialization.

The people are a mixture of Indian and Spanish. Spanish is the official language. The rich Somoza family has been ruling the country for the last 30 years or more. A number of attempts to overthrow the government have been made in the last 11 years. The government seems to be very friendly to the United States. It is a country easy to enter by foreigners, missionaries included. Shall we enter these open doors? The mission board considers sending another couple to Nicaragua. Will you pray that His will might be done?

Canada Committee Report

I. PLACES AND PERSONNEL

by Ben Friesen

Mateking — The property is paid for. The church pays the leader and minister, Alvin Kleinpeter, \$500.00 and the rest is earned by Bro. Kleinpeter. Mateking is completely self-supporting at this time. What is the future? With Kurt Bork the Shantyman gone and the challenge of the Bible Camp, together with pastoral duties is a tremendous challenge for our mission to consider. At present there are a number of teachers there, but a closing up of schools seems to loom in the foreseeable future.

Creighton — George Brauns are serving their first year under full support from the mission. An additional 16 feet are being added to the front of the church to accommodate those attending. The Conference is paying \$1000.00. The church is raising the rest. Each brother attending there paid \$100.00. There will be little debt when the building is completed. The help in the church from the south is much appreciated. The attendance for Sunday morning varies between 60-80. There is much opportunity for employment.

Hudson Bay — The work begun under Lester Olferts' ministry has almost come to a stop. A worker is needed. The building there is being completed to hold services. Three Christian families are there waiting to get started. Another \$2000.00 is needed now to complete the building. Pray for a worker.

Riverton — Edwin Wrights here are under full mission support. The building program here has included purchase of and addition to the house. This summer a basement has been put under the church and an entrance built. This is an unorganized church. The attendance is upwards of 90.

Crestview (Wpg.) — Melvin Koop, worker here, is under partial support since he attends MBBC part time. The new church costing around \$35,000 is completed. The group has undertaken to pay off the building loan of over \$15,000. The Conference is responsible

for \$4000. The attendance is between 60-90.

Griswald — Rev. and Mrs. Frank Braun are in charge of this work. This is the only Indian work we are engaged in. Last year the church was renovated and enlarged. One baptism took place here this summer. The Brauns have two Mennonite couples assisting them.

Arden — On September 17, Rev. John Toews was installed as leader of this church. They will work under an arrangement of support where some will come from the local church, some from the Board of Missions, and he will earn the rest. The church here is now assuming its building debt. About 60 attend here.

Valley Stream — Rev. Bill Buhler is leader here. The new church is not completely paid for. Dick Fehr is the deacon.

MacGregor — The church is under Conference subsidy.

Kamsack — Rev. John Koop is the worker in charge under full mission support. The church has been added on to and other renovations are pending. The church there has completely financed the project themselves.

Canora — John Koop and Bernie Brandt are in charge of the work. The building renovated a few years ago is not yet completed, nor paid for. There is a great need for a worker here.

Pelly — The Abe Giesbrechts who have been in charge for about five years, have left and are attending SBI. We are praying for a replacement. There is a church and a few bungalow where. There are no debts on buildings. The attendance here is up to 60. Is God calling you to labour?

Endeavour — Pete Friesens are in charge here. The local church is responsible for a portion of their support. The mission has the rest. The attendance is from 70-90. God has blessed this work and prospered it.

Weeks — Art Loewens are here since July 1, 1967. The church, self-employment and mission subsidy make up their support. The building moved here from Danbury is much appreciated. The church has assumed the debt on the building. The attendance ranges from 40-90. There is much courage and enthusiasm in this church. About 30 young people turn out for young peoples' meeting. One of them is attending SBI.

Gouldtown — Rev. and Mrs. Alvin Doerksen are in charge. There is both a church and house here. Support is half self employment and half mission support. Attendance is about 50.

II. PRIORITIES AND PLANS

1. Our main purpose of missionary work in Canada is the salvation of lost souls. All kinds of methods are used to introduce men to Christ.

2. The next objective is to organize these groups of believers into a spontaneous working church. This involves teaching with patience. Church membership, foot-washing, etc., are aspects that have to be taught. The problem of becoming a Mennonite is very

real to some people, but as I learn to know them and their doctrine better, these differences fade away.

3. In seeking workers, the priority is dedicated men.

4. Plans are formulated for the future as we go along. However challenges for further involvement constantly present themselves. There is a pocket of Mennonites in the La Crete area of northern Alberta. The government building a 1.3 million dollar school. Isn't it a challenge to place about 5 Christian teachers here? Is God calling you for next year? Vancouver has also been under consideration for almost a year. A worker is needed.

III. PRAYER AND PRAISES

1. Pray for workers for Vancouver, La Crete, Hudson Bay, Pelly, Canora.

2. Pray for further organizing of churches, and the teaching that goes with it.

3. Pray for such places as Canora, Verigin, whose growth is retarded or even at a standstill, at times.

4. Pray for workers that they will have wisdom and tact as they reach the lost, and edify the saved.

5. Pray for Canada's millions still unreached. Ask the question: What can I do to reach more of these for Christ.

6. Pray for the committee in charge of administrating this great task.

7. Pray for direction to new fields and for more funds.

8. Praise for growth in almost all places.

9. Praise for willing workers who are still going forth.

10. Praise God for a prayer and finance supporting constituency.

11. Praise for the dedicated workers God has given us.

Conclusion: To God be the glory — great things He hath done.

Names and Addresses of Ministers. Deacons and Church Workers and Missionaries

ARDEN

John Toews, Box 207, Arden Man. Tel. 315-22 (Gladstone ex.) Lead.
Victor Unger, Helston, Man. Chairman
Wilbert Kroeker, Arden, Man. Sec. Treasurer

BURNS LAKE, B.C.

Arden Thiessen, Box 145, Burns Lake, B.C., Tel. 692-7336 Leader
Lloyd Unger, R.R.1, Burns Lake, B.C., Tel. 692-7393 Youth Leader
John Knelsen, Burns Lake, B. C., Tel. 692-3151 S.S. Superintendent

BLUMENORT

John P. Loewen R.R.1, Giroux, Tel. DA 6-2772 Leader
Bernhard P. Doerksen R.R.1, Giroux, Tel DA 6-2685 Minister
John R. Dueck Blumenort, Tel. DA 6-2607 Minister
Melvin Penner R.R.1 Giroux, Tel. DA 6-2767 Minister
Jake P. Friesen Box 8 Ste Anne, Tel. EL 5-4436 Minister
Abe R. Reimer R.R.1. Giroux, Tel. EL 5-4502 Deacon
Henry P. Unger R.R.1. Giroux, Tel. DA 6-2921 Deacon
Dave J. Reimer R.R.1 Giroux, Tel. EL 5-4584 S.S. Supt.
John L. Penner Blumenort Tel. DA 6-6239 Assist. S.S. Supt.
Edmar Fast 4409 Memphis El Paso, Texas Missionaries
Alvin Doerksens Box 66 Gouldtown, Sask. Missionaries
Abe K. Pletts Box 840 Edinburg, Texas Missionaries
Miss Maria Koop Belisario Domingues, Ahome, Sinaloa, Mexico
..... Missionaries
Miss Eliz. Reimer Steinbach, Man. (On leave of absence) Missionary
Miss Agatha Fast 7 Stuttgart-Degerloch Auf dem Haigst 22 Germany
..... (missionary at home now)

CANORA, SASK.

John Koop, Kamsack, Sask., (in charge)

CREGHTON, SASK.

George Braun, Box 35, Creighton, Sask. Tel. 687-4689 Leader
Henry Koop, 105 Tweedsmuir Ave., Flin Flon, Man. Tel 687-7277
..... I. Secretary Treasurer
Fred Thiessen, Box 35 Creighton, Sask. Tel. 687-4143 Youth Leader
Henry Rempel, Box 146 Creighton, Sask Tel. 687-5669 S.S. Supt.

CRESTVIEW (ST. CHARLES)

Melvin Koop, 271 Hamilton, Winnipeg 22, Man., Tel. 837-9490 Leader

GOULD TOWN SASK.

Alvin Doerksen, Box 66 Gouldtown, Sask Tel. 784-3202 Leader
Betty Plett, Box 33 Gouldtown, Sask. Youth Leader
Ben B. Friesen, Box 60 Gouldtown Sask., Tel. 784-3265 S.S. Supt.

ENDEAVOUR, SASK.

P.K. Friesen, Box 180 Endeavour Sask., Tel. 547-4213 Leader
Miss Diana Hoffer, Endeavour, Sask. Tel. 547-4373 Youth Leader
John Wilkenson, Sturgis, Sask. S. S. Supt.

FISHER BRANCH, MAN.

P. P. Friesen, Box 375, Fisher Branch, Man., Tel. 372-6661 Leader
J. P. Reimer, Fisher Branch, Man., Tel. 372-6434 Deacon
Elvin Reimer, Fisher Branch, Tel. 372-6334 Youth Leader
Tony Kornelsen, Fisher Branch, Tel. 372-6629 S. S. Supt.

KAMSACK

John Koop, Box 1587, el. 542-2501 Leader
Leonard Loewen, Kamsack, Sask. Tel. 542-2900 Youth Leader

KLEEFELD

Milton Fast, Box 72, Kleefeld, Man., Tel. ES7-4404 Leader
John R. Friesen, Kleefeld, Man., Tel. ES7-4663 Minister
George S. Fast, Kleefeld, Man., Tel. ES7-4654 Deacon
Jake K. Dueck, R.R.3, Abbotsford, B. C. Deacon
Levi Schellenberg, Kleefeld, Man., Tel. ES 7-4603 Deacon
Norman Bartel, Tel. 434-6379 Youth Leader
Henry N. Fast, Kleefeld, Man., Tel. ES 7-4654 S. S. Supt.
Abe Koops, New Tribes Institute, Route 1, Box 305, Rochester, Penn.
..... Missionaries
Elizabeth Koop, C.P. 35, Guajara, Mirim, Terr. Fed. de Rondonia
Brazil Missionary
Sara Koop, C. P. 221, Manaus, Amazonas, Brazil Missionary
Mary Koop, Kleefeld, Man., Tel. ES 7-4951 Missionary
Roy Koop, Stoney Rapids Sask. Missionary
Dan Koops, 2163 Karuizawa Machi, Nagano Ken., Japan Missionary
Leanora Koop, 44 Third Ave., Flin Flon, Man. Missionary

KOLA

Art Neufeld, Kola, Man. Tel. Elkhorn 321-31 Leader
John Harms, Kola, Man. Tel. Elkhorn 323-21 Minister
Menno Kroeker, Kola, Man. Tel. Elkhorn 323-22 Minister
Dave E. Plett, Kola, Man. Tel. Elkhorn 315-4 Deacon
Herb Penner Deacon
Peter K. Martens, c.d.c. 166, Asuncion, Paraguay Missionaries

Frank Brauns, Griswold, Man., Tel. Oak Lake 325-3 Missionaries
 Sarah Martens, c.d.c. 166 Asuncion, Paraguay Missionary

MACGREGOR

Henry P. Dyck, Box 133, MacGregor, Man., Tel. 183 Leader
 Henry Thiessen, Box 152, Austin, Man., Tel. 313-4 Deacon
 Menno R. Hamm, MacGregor, Man., Tel. 95 Deacon
 Menno R. Hamm, MacGregor, Man., Tel. 95 Youth Leader
 Irwin Thiessen, Box 152, Austin, Man., Tel. 313-4 S.S. Supt.
 Menno R. Hamm, MacGregor, Man., Tel. 95 Assistant Supt.

MARYFIELD (HERON)

H.F. Klassen, Maryfield, Sask. Tel. 3-21 Leader
 D. P. Thiessen, Ebor, Man., Tel. Cromer 2253 Deacon
 Menno Thiessen, Maryfield, Sask., Tel. 9-3 Sen. Youth Leader
 Ben Thiessen, Maryfield, Sask., Tel. 2-4 S.S. Superintendent

MENNVILLE

David P. Thiessen, Riverton, Man., Tel. 378-2403 Leader
 Jacob L. Kroeker, Riverton, Man., Tel. 378-2416 Minister
 Harry Friesen, Riverton Man. Tel. 364-2386 (Vider) Minister
 Jacob D. Friesen, Riverton, Man., Tel. 378-2414 Deacon
 Leonard Dueck, Riverton, Man. Tel. 378-2486 Deacon
 Jacob D. Friesen, Riverton, Man. S.S. Supt.
 Dennis Thiessen, Box 1420 Steinbach, Man. Youth Leader
 Doris Thiessen, Mexico Missionary
 Pete K. Friesens, Endeavour, Sask. Missionaries
 Andrew Duecks, Hudson Bay Sask. Missionaries

MORWEENA

Henry P. Friesen, Arborg, Man., Tel. 364-2297 Leader
 Andrew Plett, Box 249 Arborg, Man., Tel. 376-2965 Minister
 Willie B. Dueck, Arborg, Man. Tel. 364-2335 Deacon
 John W. Loewen, Fisher Branch, Man. Tel. 372-6243 S.S. Supt.
 Fddie Brandt, Arborg, Man., Tel. 364-2349 Youth Leader

MORRIS

C. B. Loewen, R.R.1, Box 106, Morris, Man., Tel. 746-8796 Leader
 H. B. Remple, Rosenort, Man., Tel. 746-8255 Deacon
 Elmer Warkentine, Winnipeg, Man., Tel. 746-8181 S.S. Supt.
 Alvin Remple, Rosenort, Man., Tel. 746-8878 Youth Leader

PELLEY SASK.

Jake Cornelsen, Box 452, Pelly Sask., Tel. 71 Leader
 Lewis Anfinson, Box 24, Pelly Sask., Tel. 5 r 3-2 Deacon

PORTAGE LA PRAIRIE

John Dyck, Box 254, Portage la Prairie, Man., Tel. 857-7456 Leader
John Friesen, 51 7th N.E. Portage la Prairie, Man. S.S. Supt.

PANSY

Leonard Barkman, Pansy, Man. Tel. 434-6460 (Grunthal) Leader
Jac Penner, Pansy, Man. Secretary
Norman Bartel, Grunthal, Man. S.S. Supt.

PLEASANT VALLEY

Dave Eidse, Lowe Farm, Man., Tel. 746-8418 Leader
Frank Friesen, R.R.1. Morris, Man., Tel. 746-8168 Minister
Nich Eidse, R.R.1. Morris, Man. Tel. 746-8415 Deacon
Victor Warkentin, Rosenort, Man. Tel. 746-8411 Youth Leader
Henry Bartel, Sperling, Man. Tel. MA6-3234 (Sperling) S.S. Supt.
Jake Cornelsens, Pelly, Sask. Tel. 71 (Area code 306) Missionaries
Esther Loewen, Box 1420, Steinbach, Man. Missionary

PRAIRIE ROSE

F. D. Reimer, R.R.1, Landmark, Man., Tel. EL5-4184 Leader
A. P. Unger, R.R.1, Landmark, Man. Tel. EL5-4535 Minister
Vernon Reimer, 22 Girish Chandra Bose Rd., Calcutta 14, India Min.
Harvey Plett, Box 1420, Steinbach, Man., Tel. DA6-3521 Minister
Peter Guenther, 22 Queens Rd. R.R.1. Abbotsford, B.C. Minister
P. A. Plett, R. R. 1, Landmark, Man., Tel. EL5-4406 Deacon
I.K. Plett, R.R.1, Landmark, Man., Tel. EL5-4492 Deacon
Leonard Barkman, Landmark, Man. Tel. EL5-4512 Youth Leader
Gladwin Pletts, Box 216, Soufrierie, St. Lucia, W.I. Missionaries
Harvey Barkmans, Landmark, Man., Tel. EL5-4624 Missionaries
Evelyn Plett, 69-7th. N.E. Portage la Prairie, Man. Missionary

RIDGEWOOD

Henry Kornelsen, Box 8, Giroux, Man. Tel. DA6-2897 Leader
Gerry Doerksen, R.R.1. Giroux, Man. Tel. DA6-2868 Minister
Erwin Friesen, R.R.1. Giroux, Man. Tel. DA6-2907 Deacon
Martin P. Penner, R.R.1. Giroux, Man. Tel. DA6-3067 Deacon
Melvin Friesen, Box 1420, Steinbach, Man. Tel. DA6-3532 S.S. Supt.
Ben Thiessens, Box 290, Belize, British Honduras Christian Service

RIVERTON

Edwin J. Wright, Riverton, Man., Tel. 378-2203 Leader
YouthLead J E.fi3ah.o ?E;TsH.3mbm mb mb mb mb

ROSEISLE

Dave Harms, Roseisle, Man. Tel. TA8-3432 (Carmen ex.) Leader

John Loeppky, Stephenfield, Man. Tel. TA8-3404 (Carmen ex.) Deac.
 Jake A. Dyck, Roseisle, Man., Tel. 318 r 4 (Miami ex.) Deacon
 Beri Friesen, Graysville, Man. Tel. TA8-3500 (Carmen) Youth Lead.
 H. F. Hams, Roseisle, Man. Tel. TA8-3543 (Carmen) S. S. Supt.

ROSENORT

P. L. Friesen, R.R.1. Box 63, Morris, Man. Tel. 746-8283 Leader
 P. J. B. Reimer, Rosenort, Man. Tel. 746-8247 Minister
 M. S. Dueck, R.R.1. Morris, Man., Tel. 746-8696 Minister
 N. K. Friesen, R. R. 1., Morris, Man., Tel. 746-8275 Minister
 John P. Kornelsen, R.R.1., Morris, Man. Tel. 746-2075 Minister
 Menno Kroeker, Steinbach, Man., Tel. DA6-3553 Minister
 F. P. Kroeker, Box 840, Edinburg, Texas Minister
 H. R. Friesen, R.R.1., Morris, Man., Tel. 746-8345 Deacon
 P. W. Brandt, Rosenort, Man. Tel. 746-8737 Deacon
 B. L. Kroeker, R.R.1. Morris, Man. Tel. 746-8845 Deacon
 Levi F. Dueck, R.R.1. Morris, Man. 746-8742 Deacon
 M.S. Dueck, R.R.1. Morris, Man., Tel. 746-8696 Youth Leader
 Johnny Loewen, R.R.1. Morris, Man., Tel. 746-8468 S.S. Supt.
 Ben F. Eidses, Steinbach, Man. Missionaries
 Edward K. Friesens, Col. Oscar Soto Maynez, Namiquipa, Mexico
 Missionaries
 Jake P. Kroekers, Col Oscar Soto Maynez, Namiquipa, Mexico
 Missionaries
 Alfred K. Friesens, Aptdo. 3163, Managua, Nicaragua Missionaries
 Dora K. Friesen, Box 840, Edinburg, Texas Missionary
 Betty K. Friesen, R.R.1. Morris, Man. Tel. 746-8875 Missionary
 Justina Brandt, Box 180, Chihuahua, Chih., Mexico Missionary
 George Brauns, 434-1st St. W., Creighton, Tel. 687-4689 Missionaries

SWIFT CURRENT

Dave Dueck, 1300 Walker St. Swift Current, Sask., Tel 773-6672 Lead.
 Cornie Janzen, Swift Current, Sask., Tel. 773-6855 Deacon
 Jim Neufeld, 329 10th N.W. Swift Current, Sask. S.S. Supt.
 Jim Guenther, 1139 Sydney E., Swift Current, Sask. Youth Leader
 Lester Olferts, Box 840 Edinburg, Texas Missionaries

STEINBACH

Arnold Fast, Box 8, Steinbach, Man. Tel. DA6-6108 Leader
 Jacob P. Dueck, Box 245, Steinbach, Man. DA6-2947 Minister
 Ben D. Reimer, Box789, Steinbach, Man. DA6-3542 Minister
 Archie Penner, Box 93, Kidron, Ohio, 44636 College Instructor
 David K. Schellenberg, Box 1268, Steinbach, Man. DA6-6050 Minister
 Ben Friesen, Box 1432, Steinbach, Man. DA6-6004 Minister
 Peter L. Penner, Box 422, Steinbach, Man. DA63762 Deacon
 C.U. Klassen, Box 583, Steinbach, Man. DA6-3231 Deacon
 Peter B. Reimer, Box 305, Steinbach, Man. DA6-3237 Deacon

Herman J. Dyck, Box 154, Steinbach, Man. DA6-2167 Treasurer
 Del. Dueck, Box 587, Steinbach, Man. DA6-3710 Youth Leader
 Eddie Loewen, Box 1596, Steinbach, Man., DA6-2994 S.S. Supt.
 John Peters, Feldbergstrasse 14, 7850 Loerrach, Germany Missionary
 Margaret Neufeld, 7850 Loerrach, Hammerstrasse 5a Germany
 Missionary

Henry F. Klassens, Box 290, Belize, Br. Honduras Missionaries
 Clifford Remers, Box 534, Steinbach, Man. (on furl. Missionaries
 Gilbert Reimers, Box 1902 Steinbach, Man. (on furl. Missionaries
 Larry McNeills, 4140 Blanchin Ave., Brookfield, Illinois, 60513
 (on furlough) Missionaries

Ben D. Reimers, c.d.c. 883, Asuncion, Paraguay Missionaries
 Doreen Reimer, 785 Loerrach, Baden, Hammerstrasse 8, Germany
 Missionary Teacher

Stan Houghtons, Casilla 269, Latacunga, Ecuador, Missionaries
 Sara Loepky, c.d.c. 166, Asuncion Paraguay Missionary
 Sharon Schroeder, La Bessonnaz, 1351 Lignerolle, Switz. Missionary
 Children's Home

Henry Toews (leave of absence) Missionaries
 Elizabeth Giesbrecht, Missionary Teacher

TREESBANK, MAN.

Diedrich P. Friesen, Treesbank, Man. Tel. 312 r 2 (Wawanesa ex.)
 Leader

F. P. Thiessen, Treesbank, Man. Tel. 312 r 3 (Wawanesa ex.)
 Deacon

Ed. Wiebe, Treesbank, Man. Tel. 322 r 1-3 (Wawanesa ex.) Deacon

C. P. Dueck, Box 158, Wawanesa, Man. Tel. 337 r 1-2 Minister

F. P. Thiessen S. S. Supt.

VALLEY STREAM

Wm. Buhler, R. R. 1., Giroux, Man. Leader

Dick Fehr, Helston, Man. Tel. 301 r 2-3 Deacon

WEEKES SASK.

Art Loewen, Box 1, Weekes, Sask., Tel. 54 r 1-2 (Somme ex.) Leader

Howard Nelson, Weekes Sask., S.S. Supt.

Art Loewen Youth Leader

WINNIPEG

C. R. Plett, 474 Edison Ave., Winnipeg 16, Man. Tel. 339-1462 Leader

Lee Toews, 562 Edison Ave., Winnipeg, Man., Tel. 334-5039 Deacon

B. F. Klassen, 71 Burnett Ave., Winnipeg, Man. Tel. 222-8575 Deacon

Harry Fast, 42 Cabot Crescent, Winnipeg, Man. Treasurer

Peter L. Kroeker, 534 Edison Ave., Winnipeg, 16, Man. S.S. Supt.

Harry Koop, 103-1626 Magnus Ave., Winnipeg, Man. Youth Leader

WYMARK

Elmer Henry Hamm, Box 125, Wymark, Sask., Tel. 773-9089, Leader
Abe Leiding, Box 83, McMahon, Sask., Tel. 627-3405 Minister
Peter G. Schlamp, Box 71, McMahon, Sask., Tel. 773-9279, Minister
David Froese, Box 603, Swift Current, Sask., Tel. 773-9181, Minister
Jacob Wolfe, Box 133, Wymark, Sask., Tel. 773-7142 Deacon
Abe Neufeld, Box 102, McMahon, Sask., Tel. 773-9190, S.S. Supt.
Allan Dueck, Box 163, Wymark, Sask., Tel. 773-7964, Youth Leader

OTHERS:

John K. Reimer (Wpg.) Meade Kansas, Emmanuel Menn. Church
Archie Penner, College Instructor, Malone College, Canton, Ohio.

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